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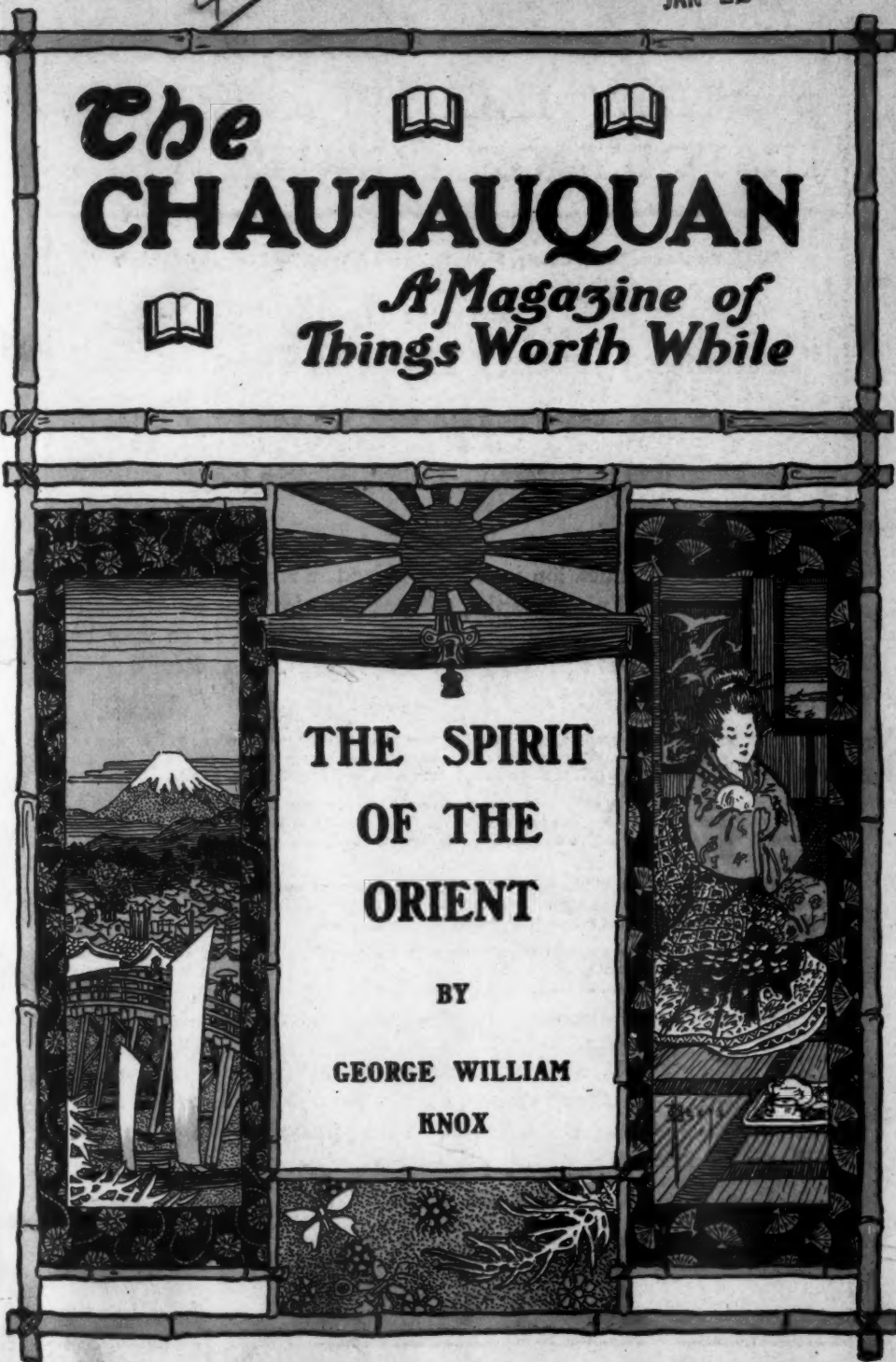
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*A Magazine of
Things Worth While*



THE SPIRIT OF THE ORIENT

BY

GEORGE WILLIAM
KNOX

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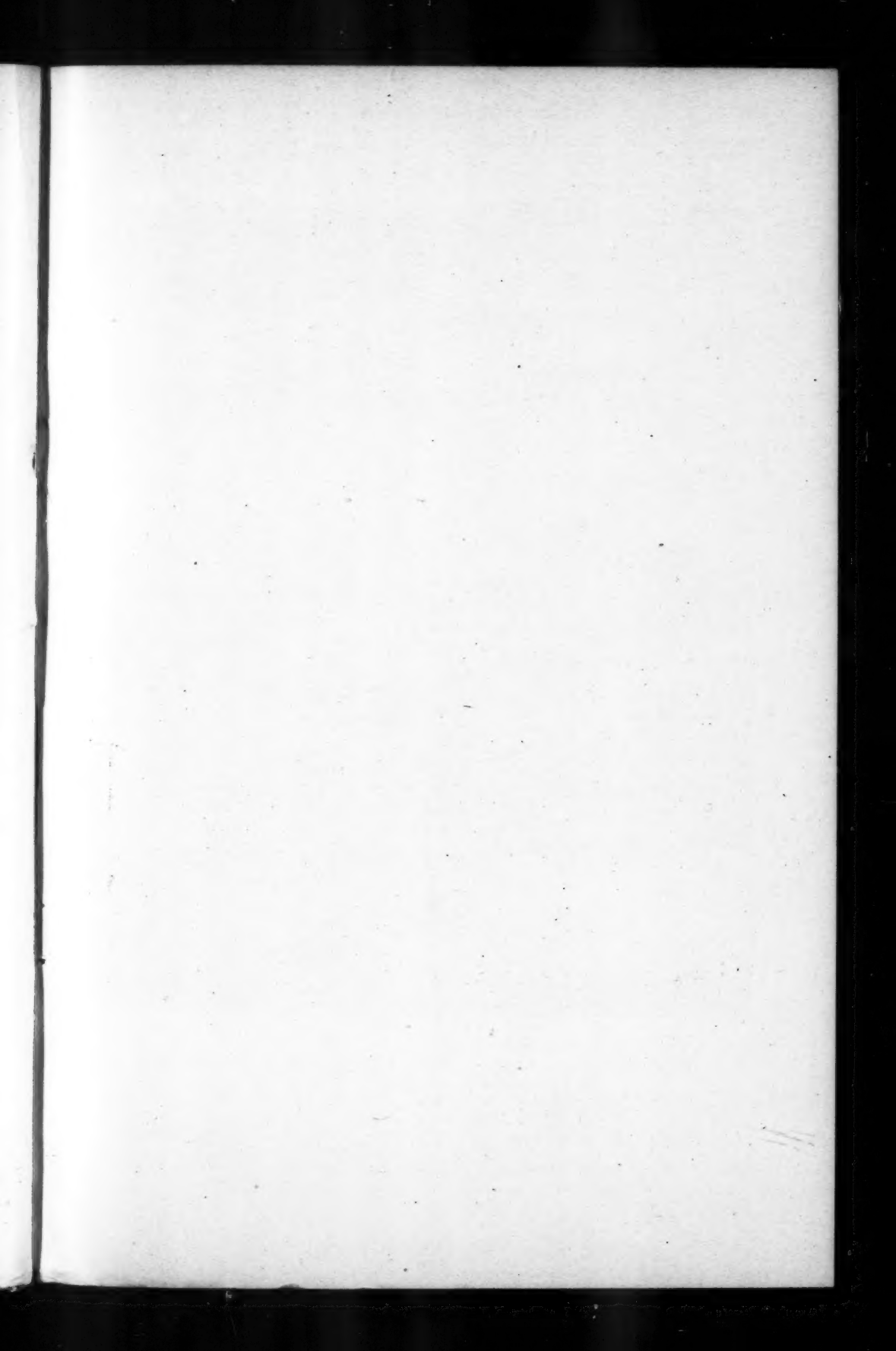
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FUJIYAMA, THE SACRED MOUNTAIN, FROM THE MOST PERFECT VIEWPOINT

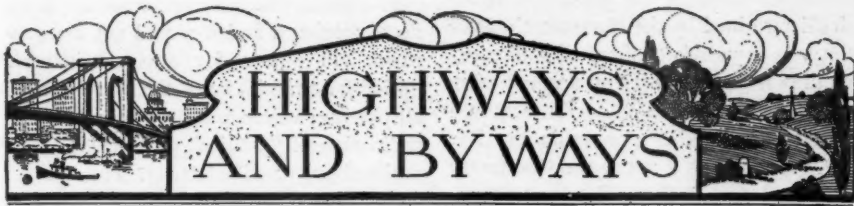
See "The Spirit of the Orient," page 207.

THE CHAUTAUQUAN

VOL. XLII.

NOVEMBER, 1905.

No. 3.



WHEN, in 1902, the Anglo-Japanese treaty of alliance was negotiated and announced, many of the leading statesmen and organs of the Liberal opposition did not hesitate to condemn it as unnatural and humiliating. Japan was yellow, Asiatic, half-civilized, they said, and Great Britain could not, without loss of prestige and self-respect, go outside the European family for an ally.

That was, undoubtedly, also the secret opinion of many of the supporters of the government. But the latter pleaded necessity. The cordial understanding with France, since reached, was hardly anticipated by anyone, while isolation had ceased to be "splendid" or even safe. The alliance had reference to China and Korea, and its object was the protection of the respective interests of the partners. It was limited to a term of five years, and was experimental in character. It provided that if either signatory power should be attacked by more than one foreign enemy, the other should come to its relief.

It is generally recognized that this treaty prevented the extension of the Russo-Japanese war. But for it, France, as Russia's ally, would doubtless have had to render the latter active aid on land and sea. The treaty "localized" the conflict and saved Europe from a terrible conflagration, for participation by France would have led to further complications.

Owing to this great benefit, as well as to other considerations, including the wonderful success of the Japanese in the

campaigns against Russia, all opposition to the Anglo-Japanese treaty died out during the progress of the Far Eastern war, and public opinion began to favor not only renewal, but widening of the Anglo-Japanese treaty of alliance. Liberal leaders recognized the wisdom of such a course, and some months ago it became definitely known that the Balfour government intended to modify, enlarge, and re-adopt the treaty.

The renewal is now an accomplished fact. The text of the modified and enlarged treaty has recently been published. Not only are the two powers to remain allies, but if either is attacked, during the life of the treaty, by any *single* power (not necessarily, as before, by any two powers), the other must hasten to its side. England will protect Japan's interests in Korea, Manchuria, and at home, while Japan will protect British power, territory and rights in China as well as India. The inclusion of India is the most remarkable of the new features of the renewed convention. Its expediency is questioned, it is true, for it is said that the native rulers of India will regard it as a sign of British weakness; but, on the other hand, the pride and admiration which the Japanese have aroused in the Indian populations may go far to counteract that sentiment. The loyalty to Great Britain, it is thought may be deepened as the result of this signal recognition of the strength and prestige and virtues of an Asiatic power with which the Hindoo feels he has so much in common.

From a "world" point of view, the new treaty is regarded as a potent guarantee of peace. It is designed to maintain the *status quo*—that is, the condition of affairs determined by the Portsmouth peace treaty. Germany's "sphere of influence" in China is in no danger on account of it, and the same is true as to the acquired interests of all other powers in the Far East. Strange as it may seem, the treaty tends to reassure those European countries which most actively agitated "the yellow peril" question in the fear that victorious Japan might at once proclaim a Monroe Doctrine of her own—Asia for Asiatics—and serve notice upon Germany and France, if not also upon the United States, to wind up their affairs in the Far East and quit the spheres they have occupied. In a word, the treaty looks forward, not backward, and will not disturb accomplished facts. It will operate as an effectual restraint upon Russia, who will not attempt to recover the ground she has lost in war by diplomatic "pressure" upon China as long as the alliance remains in force. It will be a boon to China in a more general sense, since talk of dividing and dismembering her will have no meaning under the changed condition of affairs. But it is no menace to any pacific power entertaining no aggressive or monopolistic designs.

Political Reform in Japan after the War

The demonstrations and disorders which have occurred in Japan on account of the concessions made at Portsmouth by the envoys of the Mikado are declared by some to have been very largely of a political or partisan character. They do not appear to have been confined to excitable and unreasoning "mobs." Party leaders, members of parliament and influential editors have expressed strong dissatisfaction with the terms of the peace treaty, and have called for the retirement of the present ministry, which, it is explained, was not

popular at the time it took office and did not represent either of the great political organizations of the empire.

It was, in fact, a compromise or "business" ministry, and it would not have remained in power for any considerable period of time had not the war silenced all partizan voices and prompted the subordination of "politics" to patriotism and national unity and solidarity. The war put an end to all partizan and factional squabbles, but with the conclusion of peace the paramount reason for harmony disappeared, and the former opponents of the ministry no longer felt it to be their duty to refrain from criticism and the expression of their dissatisfaction with the course of the government. That they were, at the same time, setting on foot an anti-American or anti-foreign movement (as was feared at the time of the active disturbances) is positively denied.

Whatever reservations may be necessary in accepting the explanation, there is inherent interest in the facts as to the present political situation in Japan. That country has not what is called in Europe "responsible cabinet government;" that is, the Diet has not such control over the ministry as the British or French Parliament has over the respective cabinets of those countries. Nevertheless government in Japan cannot in peaceful and ordinary times, be carried on in opposition to and defiance of the wishes of the Diet. In view of this fundamental constitutional circumstance, the problems which confront Japan or will confront her in the near future, after the fiscal settlement of the peace-treaty questions—the evacuation of Manchuria, the return of the army, the restoration of normal industrial conditions—will deserve and require very careful study.

It is a commonplace that Japan will have to turn her attention seriously to the development of her resources, not only at home, but in the acquired "sphere," Korea. She has failed to secure an in-

demnity, and the burden of her war loans is a heavy one. To make the people comfortable and satisfied, remunerative employment will have to be provided, and perhaps emigration to Korea and Manchuria encouraged.

But this is not all, as we learn from an intelligent and illuminating article contributed to the *Européen*, a journal published in Paris, by the editor of the Tokio paper, *Mainichi Shimbun*, who is also a member of the Japanese parliament.

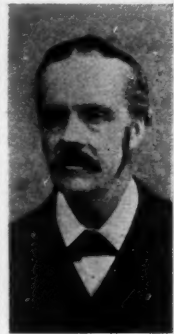
The war, according to this writer, will necessitate great political and social changes. The Japanese have acquired a new position as a nation, and this has reacted on their attitude toward internal policies. They will demand equal rights and equal privileges; they will demand greater respect for individual dignity and individual rights. The common people receive no pensions, honors or rewards, yet their sacrifices, as soldiers, sailors, taxpayers, bereaved parents, and so on, made the great military success possible and certain, and such sacrifices merit recognition.

How? In two ways, answers the writer. In the first place the franchise must be extended. At present it is limited to the wealthier classes, and those who are unable to pay high taxes have no right to participate in the political affairs of the nation. In a constitutional government, such as Japan now is, political progress consists in extending popular power and control, in limiting aristocratic privilege, in making the government, in short, more democratic, more truly national and representative.

In the next place, the economic or material conditions of the masses demand serious attention. They are poor, while taxation is steadily increasing, and the financial legacy of the war will tend to widen the chasm between the well-to-do and the lower classes. The writer expects the government to enter upon a program of constructive "social legislation." He

adds, referring to the intimate connection between the two kinds of proposed reform:

By extending the franchise on a large scale, deputies who will represent the claims of the people will have a better chance of election, and these will occupy themselves with popular measures for the relief of social distresses, as well as with projects of fresh and foreign taxation. Thus will the distance between the rich and the poor be lessened, and popular discontent, which now threatens the internal peace of the country, will be kept in check.



ARTHUR JAMES
BALFOUR
Prime Minister of
England.

The writer says that Japan, in this respect, as in others, should profit by the historical lessons of European countries, especially of Great Britain and Germany. The victorious struggle against Napoleon, he says, led to political reform in England while the triumph of the Germans over the French in 1870 was followed by similar enfranchisement of the people.

These glimpses at Japan's internal problems are peculiarly timely and interesting in view of the ministerial and parliamentary crisis now impending.



Japanese Influences in China

"Japan now indirectly owns China," Emperor William was reported some time ago as saying to an American visitor. Whether he used this exaggerated phrase or not, the facts with regard to Japan's growing influence in the life of China are such as to challenge Western attention and excite concern and speculation.

The startling success of Japan in the war with Russia undoubtedly made a pro-

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found impression on the Chinese mind, and, as a result, processes that have been collectively described as the Japanization of China have been greatly stimulated and

accelerated. We are not speaking of the future of Manchuria after the evacuation guaranteed by the Portsmouth peace treaty. That is a distinct question of deep interest to the West, but, after all, a minor question beside the general one of the awakening of China under Japanese prompting and activity.



MARQUIS ITO
Chief among progressive Japanese statesmen.

In a recent issue of *The Chinese Re-*

corder there appeared an article by a Japanese educator, Tasuke Harada, who was a delegate to the educational convention in China of some months ago, on the influence of his country on the educational life of the Middle Kingdom. He adduced facts which must have surprised most Western readers.

As those who, through reading or travel and observation, are familiar with the Far East well know, until a score of years ago Japan recognized in China her intellectual and literary master and superior. Chinese classics were regarded as the source of all wisdom in the sphere of public and private morality. Today, thanks to the events of the last decade or so, the positions of these two yellow nations are practically reversed. Japan is China's guide, friend, and master in education. The former molds and influences the latter through Japanese teachers in China and Chinese students in Japan, as well as through Japanese literature translated into Chinese.

Here are some statistics which were prepared in the first months of the present

year. Were they to be revised now, it is believed that an increase of 33 per cent, at least, would be shown to have occurred in every instance: A school for training Japanese youths exists near Shanghai, and it has several hundred students and graduates, whose recognized business it is to reform Chinese education. On the other hand, Chinese boys and girls, to the number of 2,400, are studying in Japanese colleges. The number of Japanese textbooks and other works translated and in use in China is remarkable. One publishing house has a list of over 600 titles covering almost every branch of knowledge. Magazines in Japanese are published in China, and Tokyo newspapers are widely read there.

Facts of a different order, but of the same general significance, are marshalled by a French writer, René Pinon, in an elaborate article in the *Revue des Deux Mondes*. M. Pinon deals with the military, commercial and social phases of the Japanization of China. The pacific penetration of the great yellow empire by the Nipponese has been so systematic and persistent and general, he says, that it almost presents the appearance of an immense conspiracy.

Taking military instruction first, in all schools save two (where Germans are retained) Japanese or Chinese trained in Japan, hold the chairs. It is believed that the Chinese army now has 3,000 officers who are fully acquainted with Japanese methods of warfare and ideals of organization and discipline. In two years or so, China will be able to put an army of 100,000 men into the field, well-armed, drilled, commanded by Japanese or Japan-taught natives.

China has decided to restore, build up and modernize her navy, and this enterprise, too, has been inspired and will be directed by the Japanese. European help, apparently is not to be solicited. A decade ago it would have been deemed indispensable.

The Japanese, says M. Pinon, are as clever and successful in trade as they are at the game of war. Then commercial conquest of China is likewise only a question of time. In some lines of industry they are pushing all Western competitors very hard. They have accomplished wonders in ten years, as the following specimen tables of imports indicate:

	Japan into China.	China into Japan.	Total.
1895.	\$12,000,000	\$10,000,000	\$22,000,000
1903.	35,000,000	21,500,000	56,500,000

During the same period Japanese vessels entering Chinese ports increased from 653, with a tonnage of 660,000, to 7,554, with a tonnage of nearly 10,000,000. The coast-wise and river traffic of China is falling into Japanese hands, and the British lines are quitting the service.

M. Pinon multiplies facts and specifications, but these will suffice. He concludes that the reformed and regenerated China of tomorrow will be Japanese, the aim of the islanders being, in his opinion, "Japan predominant in an undivided China." He does not fear that Japan will violate the open door principle or attempt a legal monopoly of the markets of China, but he believes that she will use her proximity and cheaper labor as the means of excluding European and Western influence from the Middle Kingdom.



Italy's Misfortune and Italian Conditions

The whole world has sympathized with southern Italy in the terrible calamity which has fallen upon her. The recent earthquake in Calabria was a severe and disastrous visitation. The loss of life was roughly estimated in the first dispatches at 3,000; several villages were destroyed; many thousands were rendered homeless and destitute. Several shocks followed the fatal one, thus increasing the terror of the people and preventing the recovery of the sense of security. The

King of Italy visited the scene of the earthquake and did much to relieve the sufferers by prompt measures of relief. Appeals for aid received a generous response from every part of Italy and Europe.

It is well known in a general way, that Italy is subject to destructive earthquakes, but the fact is brought home in a special sense by the following table published by a Rome newspaper:

1169.—At the foot of Etna	1,500 victims
1456.—Provinces Naples	3,000 "
1627.—Province Puglie	4,000 "
1638.—Calabria	9,600 "
1688.—Campagna and Basilicata	20,000 "
1693.—Sicily	93,000 "
1703.—Central Italy	15,000 "
1783.—Calabria	60,000 "
1805.—Sannio, etc.	6,000 "
1857.—Basilicata	12,300 "
1883.—Casamicciola	2,313 "

The worst earthquake in modern times was that of 1783, when mountains were precipitated into the sea, the earth "yawned," and thousands fell into the awful pit.

However, it is fortunate that natural disturbances are soon forgotten. People live and toil peacefully and serenely in areas that were once the scenes of indescribable horrors. Normal conditions will speedily be restored in Calabria, and she will again claim her share in the improvement which Italy as a whole has experienced in recent years.

All observers, indeed, call attention to the remarkable revival in the industries and commerce of that country, as well as to the healthy change in her political conditions. The present ministry, headed by Signor Fortis, has accomplished a great deal since last spring, and the political prospect was never brighter. He has solved a difficult and long-pending question—that of the railways. Last summer the control and management of all but a small part of the railroad system of the kingdom passed from the private companies, few of which have prospered, to the state. The relations of the government, in its capacity of employer, to the railway work-

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men, were adjusted satisfactorily after much trouble and several strikes and threatened "tie-ups." The party struggles have been less bitter and acute since that achievement, and internal peace is promised—for a time, at any rate.



VICTOR IMMANUEL
III
King of Italy.

The indications of prosperity are many in Italy. The savings of the people show large gains; manufacturing industries have increased, so that the export of finished goods has advanced in ten years from \$31,000,000 to over \$80,000,000. Italy used to import cotton goods; today

she not only supplies the domestic demand therefor, but exports heavily to the Levantine countries and to South America. Among her important new industries may be named sugar-beet cultivation, ship building, manufacture of cars and automobiles.

The public finances of Italy are in a very satisfactory state, and the bonds of the government, the municipalities, the railroads and semi-public corporations generally are now considered to be first-rate securities. The currency is "sound," the paper no longer being subject to a discount.

It is a curious fact that one cause of Italy's prosperity is found by competent writers in the heavy emigration to the United States. This may seem paradoxical, but it is apparently true. In the first place, thousands of emigrants return after a few years with respectable savings, and in the second place, many of the Italians who remain in America send their accumulations to relatives and friends at home for investment in real estate and

securities. Millions of money earned in America (and, of course, elsewhere, too—in Brazil, Argentine, etc.) thus find their way into the channels of Italian trade and business, to the great benefit of the country.



Japan's Use of Foreigners

In personal recollections of the Perry expedition to Japan, 1853-4, written by John S. Sewall and published in the *July Century*, Americans are assured that the Commodore "was the Japan Expedition—the leader, inspirer, diplomat and treaty maker." This circumstantial account has a special interest as recalling the date of the opening of Japan, within a half century destined to have the eyes of both Eastern and Western world focussed upon her leadership among nations. Perry was after a treaty which should obtain friendship to protect our seamen upon her shores and secure trade to mutual advantage. The progress of negotiations showed that Japan never really yearned to be opened, and the writer credits the American Commodore with assuming neat Oriental strategy in mysteriously keeping out of sight from Japanese eyes until the actual meeting with the imperial commissioners took place.

A romantic incident is related concerning a Japanese waif who had drifted to sea, was picked up by an American whaler, received education in the United States, returned to his native country, only to be cast into prison and kept there, until the time of Perry's expedition, when he was secreted in a room adjoining the negotiators of the treaty and was employed to translate the documents into English. The writer adds that he was honored and decorated and his influence in behalf of the introduction of American ideas thereafter was noteworthy.

In clever turn, since that time the use which Japan has made of our methods and our countrymen has been manifold; her assimilation of western ideas and em-

ployment of western teachers has been phenomenal. She has gone beyond the United States to the sources of our type of civilization in Europe. And the author of *THE CHAUTAUQUAN'S* illuminating series on "The Spirit of the Orient" has discriminatingly set forth the Japanese point of view of foreign aid to her spectacular achievements to date. We quote from Dr. Knox's book on "Japanese Life in Town and Country":

"In the nature of the case reformation was possible only through the help of foreigners, men of many nationalities and many gifts. On the whole, Japan was well served and faithfully. Army, navy, the departments of Government, the postal service, commercial enterprises, the educational system, agriculture, medicine, manufactures, architecture, religion, even distinctively Japanese art and the work of the artisan and the study of Japanese literature, history, and grammar, were all influenced, and in some cases completely reorganized by foreign residents. How large and efficient was the service rendered will never be known for as matter of course the foreigner is ignored and forgotten, and the honor is for the people shrewd enough to engage his services. Yet here, too, history repeats itself, for who remembers the Italians who helped the great Mogul to decorate Agra and Delhi, or the multitude of men who have added lustre in all lands and times to alien Courts? If one seeks fame or permanent recognition it must be among men of his own blood, for even after distinguished services abroad he remains an alien, unless, completely identified with the people he serves, he loses his old nationality in the new. Then, though he may make a lasting place for himself, it is at the cost of remembrance in his native land.

"If Japan knows well how to employ foreigners and to profit by their aid, it knows also how to dispense with them. Engagements are short, seldom for more than three years, with renewals only from year to year, and no hesitation in ending the engagements if a better or more promising candidate for the situation can be found. I know of no instance where a foreigner has been given power. He can only advise a native who is in control, a control made independent of foreign ad-

vice at the earliest moment. The intense earnestness shown by students, the eagerness with which they gave themselves to their tasks, and the impatience with the ordinary processes of education, came in part from their anxiety to rid themselves of foreign tutelage, for Japan for the Japanese was their guiding principle.

"Naturally such attempts sometimes came too soon, and an impression of superficiality and selfassertion was made on critics. . . . We Occidentals are so accustomed to rule not only ourselves but all others, and to assert so unhesitatingly our superiority, that we are amazed at the self-conceit of another race which dares to treat us as equals. Judged by his own estimate of his services, the foreigner has had neither honor nor emolument sufficient, he has been dismissed while still his services were needed, and his labors have been reckoned to the credit of his employer, but, judged by the treatment the foreigner receives in other alien lands from men of his own color and blood, he has fared as others fare, and the Japanese have been considerate, faithful to their engagements, and ready to render a modest modicum of honor when it is due."



Bengal and the Indian Government

Some light is thrown on the magnitude of the task of governing British India by the present agitation in Bengal—an agitation caused by the proposal of the former Viceroy, Lord Curzon, to divide Bengal for administrative purposes. The new Viceroy, Lord Minto, may decide to modify the proposal, though it has already been approved by the imperial government. The native population opposes the scheme and, apparently in imitation of the Chinese in another case, threatens to resort to the boycott. By refusing to buy British goods the Bengali expect to interest English merchants in this movement and, through the influence of the latter, secure the abandonment of the unpopular measure.

The reason assigned for the proposed division is that Bengal cannot be governed

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any longer as a single presidency or province. Its bulk is too overwhelming, its population and interests and needs too diverse and numerous for any adminis-



ROBERT BACON
New Assistant
Secretary of
State.

trator to take care of properly. The population of Bengal exceeds 80,000,000, though its area is smaller than that of California. The people are not homogeneous; there are several tribes (some semi-barbarians) and tongues in the province, and this of course complicates every problem of administration.

The question is not new. The London

Times, viewing it historically, says:

Fifty years ago the province was transferred from the personal charge of the Governor-General into the hands of a Lieutenant-Governor. Twenty years later the new provincial administration was obliged to seek for some relief under its huge task. Relief was found in the creation of the province of Assam. The population of Bengal was then about sixty-seven millions, and even then Indian experts were found to say that the territories under the Lieutenant-Governor were more than any single man could govern. Now the population has increased by nearly twelve millions, and, as Mr. Risley, Secretary of the Government of India, pointed out in the government's preliminary despatch on the subject, published in the recent batch of papers, this increase has been accompanied by a large material development of the province, by increase of litigation, and by the need of more precise administrative methods, and an amount of official publicity quite unknown in earlier times. As matters are now, it is impossible for the Lieutenant-Governor to make himself personally acquainted with anything like the whole of his charge. During the winter he is practically immobilized in Calcutta, and the

pressing claims made on him by the capital leave him little time to visit the remoter parts of the Presidency.

Under the proposed scheme the Bengali population is to be divided into two great sections, the larger of which will be separated from administrative Bengal. The separated section will be joined to the province of Assam, and the name of the new province will be Eastern Bengal and Assam. Since the division does not follow either racial or linguistic lines it is attacked as a "bureaucratic" and ignorant blow to a great nation, though history is appealed to by the defenders of the scheme to prove that it is England which created the Bengali nation. At any rate, most of the natives concerned dislike the proposed change, and in Indian administration it is of the utmost importance to consult native sentiment, tradition, and aspiration. In England the question has aroused much interest, and some alternative plans have been suggested. The new Viceroy has a difficult problem to settle at the very outset of his administration.



What the Paraphraser Say

"A yellow opportunity, rather than a yellow peril, confronts America."—*Harold Boice, in Appleton's Booklovers Magazine.*

European kings with anarchistic subjects are not worrying about the insurance investigations. They couldn't get policies anyway.—*Pittsburg Gazette.*

REAL YELLOW JOURNALISM.—When "Old Subscriber" writes to the *Tsing Rao* of Peking it means something, the sheet having been started 1,400 years ago.—*New York Telegram.*

NEWS FROM VENICE.—George Ade recently heard that an old lady from the neighborhood down in Indiana where he was born was in town on a visit to a granddaughter. Mr. Ade thought that theater tickets would be a fitting attention, and on consulting her as to her choice of plays she explained that she had seen the "Merchant of Venice" over thirty years ago, and had always had a strong desire to witness it again. He accordingly looked to it that her wish was gratified.

Calling the next day, he asked her how she found that the performance compared with the one of long ago.

"Well," she replied, "Venice seems to have spruced up a right smart bit, but that Shylock is the same mean, grasping critter that he used to be."—*Harper's Weekly.*



Japan I

By George William Knox, D. D., LL. D.

Professor of History and Philosophy of Religion, Union Theological Seminary; formerly professor Imperial University, Tokyo, and vice-president Asiatic Society; author of "Japanese Life in Town and Country."

THE continent of Asia is fringed upon its east by a long line of islands which stretch from Kamchatka on the north to the equator. More than two thousand miles of this line acknowledge the sovereignty of Japan, its northern limit being north of the northern boundary of Maine, and its southern, south of the tropic of Cancer. By the cession of the southern half of Sakhalin to Japan under the terms of the new Russo-Japanese treaty, the northern boundary of the island empire will touch a parallel which crosses Labrador. But without this addition the empire now extends through thirty degrees of latitude and thirty-five of longitude. Yet we constantly think of it as a little kingdom, and doubtless Russian statesmen under-estimated its size by the habitual use of maps drawn to different scales, big for the home lands and small for the rest of the world.

Excluding the colonial possessions, the empire itself may be thought of as corresponding to our own Atlantic seaboard, from the northern boundary of Maine to

Florida, with an area somewhat more, perhaps a quarter more, than that of Great Britain and Ireland, and a population of about forty-five millions. Hence it is not one of the minor states, but in size is comparable to France.

Its population is very dense in spots. It is a great mountain chain, rising out of the sea, and full of volcanoes. From the central mountainous mass branches run out in various directions to the sea, so that one is almost never out of sight of hills, nor are there any really extensive plains. The mountains are sparsely inhabited, and are not inviting for agriculture. Indeed only one-tenth of the whole surface is under cultivation, so that a small fraction of the area supports the population, aided it is true by the plentiful harvest of the sea.

The mountains came out of the sea, but whence the people came we do not know. Sometime in the dim past they came across the narrow straits from Korea, and in various waves of immigration occupied the land. That was before they had either written history or

This is the last instalment of a series of articles entitled "The Spirit of the Orient," by George William Knox. The complete series in THE CHAUTAUQUAN for September, October, and November, 1905, is as follows: The Spirit of the East, East and West, India I (September). India II, China I, China II (October). Japan I, Japan II, The New World (November).

oral tradition, and the memory of their journeys on the continent has long since faded out without leaving more than a doubtful trace or two. What we know is chiefly negative. They are not akin to the Chinese, nor to any other people on the main land, except in a remote cousinly fashion to the Koreans. If we may judge from their language these are their only kin, besides the tribes who live in Loo Choo, now also under Japanese rule.

As we do not know whence the race came, so also we do not know when they came into their land. Already it was occupied, and for ages the new comers fought the aborigines, if indeed these were not immigrants themselves and conquerors like the Japanese, until at last the latest comers were in secure possession and at peace. During this same period, however, the Japanese fought among themselves, being divided into clans, or tribes, or families without any strong central government. For Japan is unlike India and China in this: it has not a history of immemorial antiquity, but is a new nation, in age comparable to the nations of Europe. When the Germanic tribes were still semi-barbarous, so were the Japanese, for the latter came under the influence of enlightenment only a little before the time of Charlemagne.

Long then after the Christian era civilization came to Japan from China, brought by Buddhist priests who came as missionaries not only of civilization but of religion. The earliest trustworthy date is 552, and the first book written in Japan, which still remains, was composed in the year 712. Thenceforward the history of the people is clear and trustworthy.

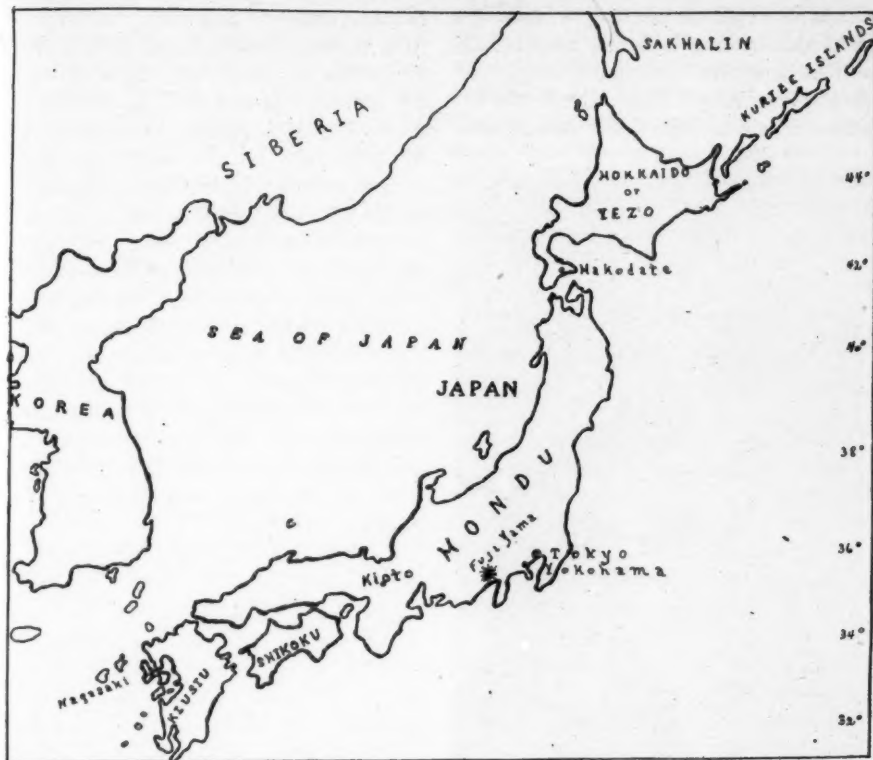
Buddhism won its first converts among the highest of the people, emperors and queens and great nobles. There was something of opposition, in part religious on the part of the old native faith, in part political by men who did not fancy the new system of government now introduced. For with Buddhism came all

Chinese civilization, the very name by which Japan is called, Nippon; the centralized form of government with emperor, who in imitation of Chinese usage was called Son of Heaven, and twelve ministries, and an organization of the country into provinces; a new code of laws; letters and literature, mechanics, agriculture, commerce, architecture, art, all continental, and all adopted with fervor. The process was long from the middle of the sixth century to the middle of the eighth, but it was accomplished at last, and Japan took on the appearance which it still retains.

Fortunately, the process was permitted to go on to its end without interference. After a few ineffectual uprisings there were no rebellions within, and no foreign foe appeared without. Foreigners indeed were interested in the process, but as friends and advisers and teachers only. They did not plot for supremacy, nor use their position to further political ends, so that they were trusted and given positions of honor. After a time the Japanese visited China and Korea, seeking knowledge at the fountain head, and came back laden with treasures of information.

The civilization thus introduced was of course Asiatic in all its characteristics, but it was Asiatic civilization at its best. Buddhism as it came to Japan was an organized religion, with temples, and monasteries and a hierarchy. It had a developed theology, a metaphysical philosophy and many sects. Its influence was great, for Japanese religion was completely unformed and undogmatic. In place of its simple nature worship with its confused mass of superstitions Buddhism brought definite ideas, elaborate rites, and a profound belief in education. Schools were started in connection with the temples, and the people taught the wonders of Asiatic learning.

But with all its excellencies Buddhism was thoroughly Asiatic. Its idea of God was profoundly philosophical, so that only



SKETCH MAP OF THE CHIEF ISLANDS OF THE JAPANESE EMPIRE

the few could understand it, and, therefore, precisely as in India, for the masses there were pious functions which were "good enough" for them. Then, still more to the detriment of sound ideals, the conception of the religious life was ascetic, or at least religion was synonymous with "flight from the world." Hence, the holy man is not in the world, but hastens out of it, and his task is not its reformation, but the contemplation of the "Ultimate and the Absolute." With such teaching there is always danger that the best of the nation will shun its most pressing tasks, and that the great work of every day will be degraded by the belief that it is not truly religious. Buddhism in Japan was saved in part from these results by its union with Confucianism. For

when Buddhism came to Japan it was still in harmony with the rival system in China, the former furnishing the material for the religious life, and the latter the code of morals for the work-a-day world. So was it in Japan, and thus the full effects of Buddhism were not felt. Still, emperors abdicated as in China to enter monasteries, and great nobles became abbots. There was immense activity in temple building, and in religious art, and in religious ceremonies and rites. The nation took on a religious aspect which still continues. Notwithstanding its undoubted service in bringing civilization and learning, its predominant characteristic was other worldliness, for the typical Buddhist is the man who is so impressed with the transitory and worthless

The Spirit of the Orient

character of all things that he comes to think that nothing is of real consequence, so that happiness is not to be sought nor sorrow avoided. Hence the world assumes an unreal aspect, and is sorrowful



BUDDHIST PRIEST

in its best estate. "As sad as a temple bell" is a Japanese proverb, and the impression made by religion is that all strenuous effort is an error; quietness, repose, and a placid content being the chief ends of life. In all this Japan belongs to the continent upon whose border it lies.

The civilization which resulted from this contact with China was truly of the Asiatic type. How indeed could it have been otherwise? In our first article reference was made to a Turk who objected to life in Paris, his ideal being a mansion and a garden and a group of friends, removed from social functions, and great dinners, and engagements, and note writing; a place where one could be in luxurious ease, and do as he pleased. Such was this early civilization in Japan,

refined, esthetic, luxurious, in retreat from the responsibilities and cares of life, and withal immoral. The emperors were the source of power, but they ceased to rule. The great nobles monopolized the offices of state, but they were too effeminate to attend to their duties. The lesser nobles sent their subordinates to govern the provinces in their name, and gave themselves to pleasure, while over the whole scene religion threw its half-light, the great Buddhistic establishments being under the patronage of the emperor and his princes and as luxurious as palaces. Thither the rulers retired for repose when the ceremonious life at court became too burdensome. Had all this continued Japan would have become decrepit before reaching maturity.

But this spirit of Oriental luxury is not the spirit of Japan. After a time luxurious peace came to an end. Because of the misrule of the central government rebellion broke out and endless feuds ensued. A feudal system was formed gradually with its barons from the ranks of the soldiery, while the old nobility looked on helplessly, and the emperor lost all his power, becoming a prisoner of state, nonetheless a prisoner because invested with a quasi-divine dignity. For five hundred years war was the burden of the story. It is a tiresome tale, Asiatic in this that it involved no great principle, but was merely tribal, individual, and local strife. No great constitutional movement came out of it, and no high ideal of the worth of man, hence it is not history in the highest sense, for that is a record not of the doings of man but of his progress.

However, something was accomplished during these centuries. In the earliest times there was no army, but so far as we can judge from our imperfect evidence the strongest men served as soldiers in the time of need, and if there were troops with local chieftains, they were not distinguished permanently from the

masses of the people. But in the feudal wars gradually a military class was formed, the famous *samurai*. They were the military retainers of the barons, and corresponded roughly to the knights of feudal Europe. Each baron had his castle, with its moats and walls. Within the outer walls dwelt the *samurai*, or sometimes in choice situations in the near vicinity. They constituted the power on which the baron depended, and in them, subject to him, were vested all the state functions. They were the judges and the civil officials as well as the military force. The baron only was above them, and he was often so effeminate that the knights had all things in their control, so that their interests were varied, and they learned to identify themselves with the state. They in time constituted a caste, and though some of the greatest soldiers Japan has produced came from the common people, and though there is no difference in blood nor in fundamental characteristics between the *samurai* and the rest, yet so strong was the feeling of superiority that a man from the people who by extraordinary means entered this higher class was ostracised, nor could his descendants regard themselves as on an equality until the fourth or fifth generation.

We find then in Japan a social organization which was not essentially Asiatic, but approximately the scheme of Europe in the feudal ages. First of all were the emperor and the court nobles, with a religious atmosphere about them, living in retirement without contact with the actual affairs of the empire. Similar instances have been known in Europe—for example, with the sluggard kings of France in the seventh and eighth centuries. Then the feudal barons, in number varying at different times, but say two hundred and fifty in all, men who had seized positions of advantage, and had won the power which they handed to their descendants, provided the sword

which had won it could preserve it; then the *samurai*, the knights, the gentlemen, some four hundred thousand of them, making with their wives and children a total of eighteen hundred thousand, and below these the common people, farmers, artisans, merchants and laborers, with a horde still below the last, beggars and thieves and outcastes. This organization lasted until 1867-9, when the feudal sys-



SAMURAI AND SERVANT

tem was overthrown, and modern reforms introduced.

If now we attempt to enter the life of the people we shall find resemblances to and differences from other Asiatic kingdoms. Here is not a peace loving democracy as in China, nor a caste system based on differences in nationality as in India, but a feudal aristocracy as in Europe. Nor, again, was there as in China, a notion of self sufficiency, of being the only civilized nation under Heaven, for the people were well aware that their civilization was not indigenous but imported, but without the sense of subjugation which

The Spirit of the Orient

is characteristic of India where wave after wave of foreign conquest has rolled over the land, for Japan has never been conquered by a foreign foe. Thus again, we have a consciousness approaching the



TRAVELING KITCHEN

Man selling cooked food, cooking as he goes.

European type, with its recognition of indebtedness to the ancient civilizations, and its proud self reliance and confidence in its power to work out its own destiny. From such combinations we may look for the greatest results not from people who have been so isolated that they have acquired an altogether false conception of their own position, nor from peoples who have been so conquered that they have lost self confidence, but precisely from peoples who knowing their debt to others are still confident in their own ability to maintain their independence, and to add to the progress of the race.

This consciousness in Japan was differently developed in the differing classes, and yet it was not wholly wanting in any. With all his ceremonial readiness to acknowledge his superiors there was a certain sturdy self assertion in the common man which commanded respect, for he was by no means ready to submit beyond definite limits, and at times forced the hand of his masters by acts of heroic self devotion.

The farmers ranked next to the gentlemen, and some of them were men of importance. The home of a great farmer had the characteristics we found wanting in China—elegance, neatness, comfort, order, attractiveness. A friend of mine was the son of a farmer who had hundreds of peasants. They were his tenants, paying him half their gross products as rent. They were at his mercy, owning nothing but their little cabins and the ground on which they stood. Were he to refuse one of them the renewal of his lease, it would be ruin. There was no possibility of other employment in the neighborhood, and a peasant could not travel to any other district without a pass-



JAPANESE MILKMAN WITH HIS CART

port. Yet, the relationship was not without its alleviations. In hard seasons the landlord reduced the rent, or remitted it altogether, and in cases of misfortune he was expected to aid. But he was not free himself. The government exacted a large part of his receipts as income tax, and as he looked down upon his tenants and would not associate with them, so did the gentlemen look down upon him. At the end of an avenue of fine, old trees, and surrounded with a beautiful garden, stood his house, large and well arranged with articles of art, and every indication of refinement. Life had run on in peace and prosperity for generations, the estate

being entailed so that it was inherited by the eldest son.

In some of the provinces the tenants had larger rights. In Tosa for example, the tenant could not be evicted if he paid his rent, nor could it be increased, and he could sell his rent-hold at his will, while all the improvements he had made were his. Thus he was independent. Tosa anticipated the Ulster custom of tenant rights. In this province there were no great farmers, none with a place comparable to that described in the last paragraph, but, on the other hand none was very poor; they were an independent folk, unceremonious, knowing their own rights, and ready to defend them, mindful of the feudal wars when their fathers had taken part, fighting for this baron or for that, and winning the respect of the gentlemen by their bravery.

In the regions near Yedo (Tokyo), the conditions were harder, and the farmers sometimes rose in rebellion, not against

for the welfare of his fellows. He wrote a petition setting forth the wrongs of the farmers, and went to Yedo. There he waited his opportunity, and thrust his petition into the palanquin of the ruler of Japan, the *Shogun*. This act was punishable with death, for none was permitted to approach the sovereign in such irregular fashion, and the farmer was



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TYPICAL MOUNTAIN HUT IN THE HEART
OF OLD JAPAN



Stereograph, Keystone View Co., Copyright, 1905, by B. L. Singley.

JAPANESE COOLIES ON THE TRAIL

the system but against its administration. A story is told of one who sacrificed himself for his neighbors, winning immortal fame. Conditions were unbearable, and the local baron was deaf to all entreaties. So this farmer resolved to lose his life

taken, handed over to his own master, and crucified. But his purpose was accomplished, and the people relieved.

At best the work of the peasant farmer is insufficiently rewarded. He cannot eat the rice he raises, but must sell it and live on cheaper food; his house is small and devoid of furniture, and his clothing is of the scantiest. A peasant in Tōsa showed me his account for a year, and his total receipts were less than twenty dollars, out of which he had to clothe and feed himself, for twelve months of hard work! And the peasant is well off who earns sixty dollars in the year. Hence life is of the simplest. Yet, it has its compensations: for example, once in a lifetime a religious pilgrimage, which is a prolonged picnic, to some famous

The Spirit of the Orient

shrine, or, a trip to Tokyo and to its temples. Besides there are holidays, and rustic festivals, and pleasant resorts within easy reach. The peasant also loves nature and has his tiny garden, and for the winter time a box of plants. His children now-a-days go to school, and begin to understand something of the events of the day. For Japan has a well established system of public schools, based upon our own, and tuition is free to all who will apply for it, though a small fee is charged to the well-to-do.

From the ranks of the farmers come a large part of the class foreigners call "coolies." The young men dread the hard and narrow life of the farm, and go to the cities where they can find employment in pulling the little carriages called jin-riki-sha. More than forty thousand men gain their livelihood by this means in Tokyo alone. A man may earn a dollar on some days if he be fortunate, or, in private employment, as much as eight dollars a month. Then he has the excitement of his trips, racing with his fellows,



SHOEMAKER AT WORK

and taking long runs as a great picnic. The work is not continuous as on the farm, but is interspersed with rest and amusement. He eats better food, and sees more of the world, and so, though he descends a step in the social world he chooses the pleasanter life. Often it is the more immoral life also, and as he does not take good care of himself, he is worn out

before his time. From these men, and their fellows, the hereditary coolies, the government has found endless numbers of recruits for its service in Korea and Manchuria, an unexcelled force for carrying burdens, and pulling carts, cheaper and more effective than horses, and as dependable as the soldiers themselves.

The artisans rank next to the farmers. Their work is like that of artisans in all lands, but it is distinguished by its artistic quality. China has produced great artists, and India has magnificent structures in its tombs and palaces and temples, but no other land can show such a love for the beautiful, and such a universal power for its production. Italy is its only rival, and this characteristic is even more common in Japan than in Italy. Art is not a thing apart, though there are families and guilds of artists, but it is the application of beauty to common articles. So that one finds bits of fine carving in remote country villages, in inns and farm houses, and forms of roofs, and gateways, and verandas, which please the artistic sense, and utensils of the kitchen and the table which in shape and decoration are worthy the collector's attention. Even in the prisons are men and women who produce embroidery and carvings and artistic articles in many varieties. Thus art is only the common work done with loving care and with a feeling for the beautiful, and one hesitates to draw the line between artisan and artist.

In the old days the best workers were given a distinguished place, the product of their handicraft being taken by great personages, and the workers treated like the retainers of the nobles—that is, given allowances for a lifetime, and expected to produce work not by the piece and for the market, but in perfection and with the connoisseur in view. So today the choicest work is not done in factories, but in tiny shops, the artist content with his work, and seeking only a modest livelihood. The coming of the modern com-



FARMERS RETURNING FROM THE FIELDS

mercial spirit, however, threatens perfection, for it seeks pecuniary reward and as a consequence meets the popular taste, and produces by wholesale. Like the farmer and the coolie, the artisan and the artist form hereditary castes, in which the blood descent is less important than skill in the vocation, for often the headship goes not to the eldest son, but to an apprentice who excels. He may perhaps marry his master's daughter and become the head of the family, taking the family name and striving to maintain its reputation.

In such a society trade has a subordinate place, for the ideal is virtue—that is, work for the work's sake and not for gain. Hence mere barter is held in disrepute. The trader was looked upon as is the peddler or the huckster in the West. It is true there were great families of merchants and houses famous from generation to generation, but generally the

trade was on a small scale, and, the very notion of gain being dishonorable, dishonest. Hence in our modern world the Japanese have acquired an evil repute among merchants. It is not easy to do business with men to whom a contract is not sacred, and by whom profit is sought through over-reaching and misrepresentation, and where trade is a game. A wise buyer of high-priced articles told me that on entering a little shop in search of ivories he never expressed a desire to see them, but talked of other articles—bronze, silk, or lacquer—and only after repeated visits, when the shop keeper produced the ivories of his own accord, would the purchaser so much as look at them, and then only with the protestation that he cared nothing for them, but was ambitious only of other things. Or again, sometimes the price rises as the buyer desires many of a kind, a dozen coming to more than twelve times the price of one, because thus

the shop is emptied of its stock, and the seller is obliged to take the trouble to replenish it. Or again, it takes reiterated demands to get the article one desires brought forth, the merchant declaring that he does not have it though his storehouse has an ample supply. For even the merchant does not have the true commercial spirit, but wishes only to live as his father lived, and to gain the modest



SHINTO RELIGIOUS FESTIVAL

income which suffices for his wants. The combination seems odd, a readiness to make large and illegal gains, and the lack of enterprise in trade, but it is something every resident discovers to be a fact. Every ton of coal which enters the house, and every quantity of sugar or flour or fruit must be watched or the buyer will find himself defrauded, while the supply of milk is so adulterated that I have known careful housekeepers who demanded that the cow be milked in their presence, and the milk put directly into their receptacles.

Servants also form a class by them-

selves, but they are recruited from all the other classes. Domestic service has no stigma attached to it. In the feudal days much of the personal service was rendered by gentlemen who were honored by such attentions to their lords. In a feudal society, where status is fixed, there is no danger of overstepping the bounds of propriety, and the servant may be an honored member of the family. So, often, men and women chose to follow their masters even when in misfortune there could be no wages, but only suffering and poverty.

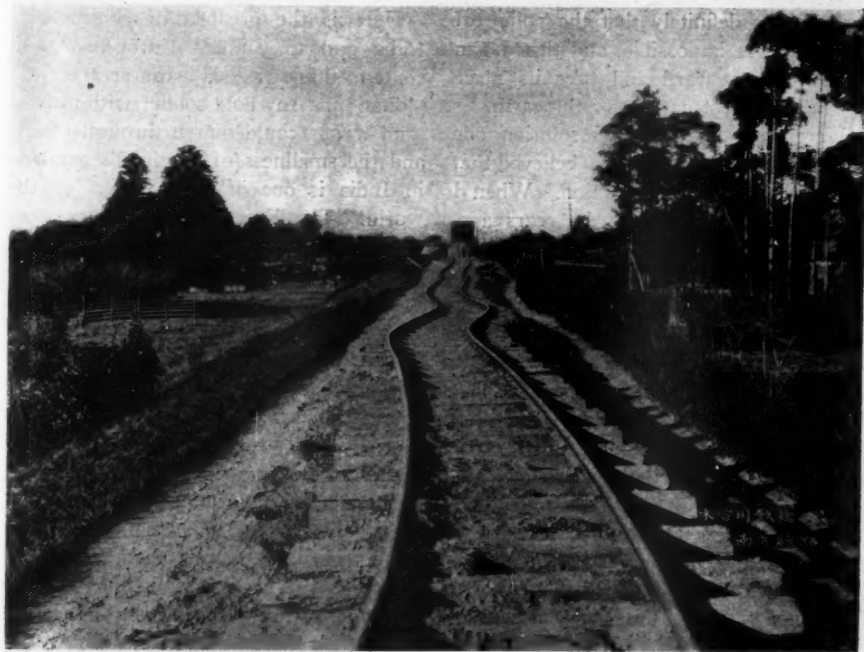
My own cook was a *samurai*. Once on a steamer I saw him talking to a high official of the government who was going to Germany to purchase guns for the navy. On inquiry I found that the two in the old days had been fellow clansmen, but that my servant had suffered in the changes made by the introduction of modern ways, while his old comrade had profited. My man had charge of all our domestic concerns. No new servant could stay with us against his wishes, and he was always consulted when there was a vacancy. He made the purchases, rendering his account every morning, and having his percentage of profit on all. He would run the house without an order for a month at a time, and sometimes when his mistress was absent and I had friends for dinner, he would arrange the menu, buy flowers, and decorate the table, and in general put me entirely at my ease. So, too, in going into the country for a vacation, he would make a list of needed articles, send them off by express, precede us to the cottage in the mountains, put things in order, and greet us on our arrival with dinner prepared and all things in readiness. He was our loyal retainer, and would go forth with us to the ends of the earth. I doubt not he would come to us were we to return to Japan after these years of absence, for we are still his master and mistress. That is the servant at his best, but there are others, untrust-

worthy, careless, wasteful, drunken, for human nature is the same in Japan as in the United States—it varies with individuals, and one may not generalize from a limited experience.

Japan differs from the continent of Asia in its natural scenery as in the characteristics of its people. Instead of vast plains, great mountain ranges, and mighty rivers there are hills and valleys, with the ever present sea. No land excels it in picturesqueness, and in none do the people more perfectly fit their land. They love it as their only home, they rejoice in its beauty, and they make their constructions suit its features. Their old legends relate the birth of the islands first, and then the birth of the people. All are alike in their descent and in their divinity. All alike we may add share in defects, since nothing is perfect upon earth. The same volcanic force which gives the islands their striking forms still works, making the land quake and tremble. In one

earthquake, in 1891, more than ten thousand persons were killed and a hundred thousand houses were destroyed. The same winds from the south which bring clouds of warm moisture, and pour their contents upon the hills bring also devastating typhoons, which seem to laugh at the labors of men. Nowhere is nature more beautiful, nowhere more terrible.

There is something akin to this in the Japanese themselves. No people are more perfectly trained to courtesy. When once I ran over a man in the street with my bicycle he picked himself up and begged my pardon for getting in my way. Nowhere is there greater finish and nicety in workmanship and art. Yet with all there are terrible forces, which when once aroused astonish us by their power. In the next article let us attempt to study this character more closely, that we may, in part at least, understand at once the Japanese achievements and the problems which still await their solution.



A PECULIAR EFFECT OF THE EARTHQUAKE OF OCTOBER, 28, 1891

Japan II

IN the end of the last article reference was made to the Japanese tradition. It is not very interesting, and is wanting in the beauty which characterizes the myths of other peoples. But this it indicates, a belief in the divinity of the land and of its people. Perhaps divinity is too strong a word, as the word in the Japanese means only "superior." So we may amend the sentence as to read "in the excellence of the land and of its people."

The world is astonished at the results produced in the last generation. It is only a little over fifty years since Commodore Perry made the first treaty, and it is not yet fifty years since the first American was admitted to the empire as a resident. It was a grudging admission, with the purpose of closing the door completely again after a little. But that proved an impossibility, and so after many troubles, which we cannot here stop to relate, less than forty years ago the people made up their minds definitely that the policy of seclusion was impossible, and that Japan must come forward and take its place among the great nations of the earth.

Here was a momentous resolution, one unparalleled indeed, and few believed that it could be carried into action. When I went to Japan, twenty-eight years ago, in 1877, the movement was well under way. The young men were full of enthusiasm and of undaunted confidence. "When foreigners came to Japan three hundred years ago we were their equals, but we have been asleep, while they have been wide awake. What they have done in three hundred years we must do in thirty." That was the spirit which animated young Japan, and of course all the wise men laughed; they had heard boys talk before! Very few had confidence in the ability of the people or in their perseverance. "They are first-class copyists," we were told, "and will take on a superficial polish of Western civilization,

but they are Asiatics, and between Asiatics and Europeans there is a great gulf fixed." The people did not pay attention to the criticism, but went their way; they engaged foreign instructors—Americans, Englishmen, Germans, Frenchmen—and they sent endless delegations to Europe and to America to investigate and to study. It was a great vision of a great world which greeted them, and they recognized its greatness.

What they have accomplished the world knows. The same group of men are still in control, now no longer young, supported in their task by other young men trained by themselves and of like spirit. None now talks about superficial imitation, for the test has been of the hardest, and every portion of the organization has come forth with glory. The empire has been transformed; what the West accomplished in three hundred years Japan has done in thirty, and the nation takes its place among the world powers.

Here is the greatest of contrasts to India and to China. Europeans have come to think of Asia as an area for exploitation. Any bold soldier with a thousand troops could march through China, and the smallness of England's garrison in India is one of the wonders of the world. The East has lacked power of organization, of attention to detail, of thorough-going discipline, of patient working to great and distant ends. It has been absorbed in the contemplation of "the Ultimate and the Absolute," and it has submitted in the present world to more militant races. But Japan has proved itself possessed in high degree of the very qualities which we have regarded as peculiarly Occidental.

We have many explanations of the phenomena, but behind them all is this character. There is something in the Japanese nature which differentiates them from their fellows. Yet, as already indicated, it is not merely heredity. Put



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TORII (ENTRANCE) TO A SHINTO TEMPLE, NAGASAKI, JAPAN

the Chinaman and Japanese in the same circumstances from childhood, and we doubt if the differences would be great, but the environment has been different and with correspondingly different results.

As we pointed out in the last article, the Japanese derived their civilization from

the continent, Korea, China, and India all contributing to it. In the seventh and eighth centuries of our era the Japanese were as eager to adopt the best as in our own time. They had been semi-barbarous when they became acquainted with a completed civilization, and they set themselves to master it, and in the course of three



BUDDHIST PRIESTS, BEGGING, JAPAN

centuries succeeded. The higher classes began the work, and from them the new enlightenment spread throughout the nation. The native religion, Shinto, gave place to Buddhism, the old form of semi-tribal government gave way to a centralized empire, the old huts which had done even for the emperor were rebuilt on Chinese models. The law, industry, the whole life was reformed, upon continental models, with Chinamen and Koreans as instructors, and by and by with native Japanese who had visited these foreign lands as leaders.

But while thus Chinese civilization was teacher and model the Japanese were not simply imitators, for how unlike China is Japan in our day, in its houses, its gardens, its customs, its ideals, its ways of life, its social organization. The old civilization was not an indiscriminate adoption, there was no attempt to make Japan a second and an inferior China, but

there was intelligent adoption, and then adaptation. The needs were different and the organization must fit the needs.

In our own day the same process is going on. Again the Japanese came in contact with a civilization superior to their own. They saw at a glance that they could not compete with the wide awake, scientific nations of the West if they were to continue on the old lines. As well might junks contend with steamships as the Chinese civilization with modern enlightenment. It is not a question as to which was better, in the abstract, but it was the concrete question, What are we going to do about it? There are foreigners who regret the transformation, the old was so unique and so attractive, and indeed if the chief end of the Japanese is to furnish amusement to travelers then the old was better. But for men of ambition, for a people who wished to play an important part in the world there could

be no question, and the intelligence of the Japanese is shown by their immediate comprehension of that fact. The Chinese had known Europe for a longer time, but they had not grasped the situation, nor had they yet fully understood it, while meantime the Japanese saw, understood, and set themselves to conquer.

Again, as in the first reformation, in the seventh and eighth centuries it was the higher classes which took the lead. It could not be otherwise. The *samurai* only possessed the qualities which make for leadership, and their intelligence only was thoroughly trained. After the feudal wars ceased, say in the year 1600, there ensued a long period of peace. During this time the gentlemen studied the Chinese literature and philosophy. It was severe discipline, but it taught the value of learning and the process of acquiring it. Hence when Japan was opened again to foreigners there were a large number of trained young men ready for modern learning. They thronged the schools where English was taught, and they visited foreign lands in companies. They did not doubt that what men had learned they could learn, and they wanted the highest and best in mathematics, in philosophy, in science, in the practical arts. Nor were they content with knowledge for themselves. They knew the gulf between the common people and the gentlemen was caused in part by the privileges, and in greater part by the education of the latter, so privileges were done away with, and provision was made for the education of all the people.

But we may well ask ourselves what was the motive power in all this transformation? Why should a nation go to school with such enthusiasm, and why should men of a special class seek the elevation of the people? The answer can be found only as we study again the character of the *samurai*. As we remember he was the retainer of a baron. He lived the life of a soldier, and his ethics were

those of a soldier. His first duty was loyalty. He was told stories of the men of old who gave up all things for the sake of lord and country; he was instructed that his body was not his own but his master's, and that his glory should be in unhesitating obedience and self sacrifice. He was taught that wealth and luxury might be attained by merchants, but should be despised by *samurai*. In some of the clans he was separated from home at an early age and put with other youths



BUDDHIST PAGODA AT NAGOYA, JAPAN

of his own age, that his martial spirit might be fostered, and he be brought up as the ward of his clan. Above all he was taught that his own life was not of importance. His teaching, whether through Buddhism directly, or more likely through the Chinese philosophy, impressed upon him the shortness of life and the certainty of death, and that whether soon or late was not of consequence. So, too, with all earthly happiness, it could not long endure, and what we call success is a small matter. What is of consequence is honor, and duty, and above all loyalty. The boy

The Spirit of the Orient

was told the story of the national heroes and of his family. On certain anniversaries children would be gathered together, while their parents taught them that the spirits of their ancestors were present. Then the story of the family would be related and the boys and girls exhorted to live worthily, so that the

it establishes a standard of judgment. There were traitors, and self seekers, and disobedient sons, and unfaithful servants as in the rest of the world. In periods the ideal seemed to perish, and corruption to triumph. Yet the ideal was never wholly lost, nor were there wanting "righteous" men who embodied it.

The ideal itself was not perfect. It laid too great stress upon the organism, and too little upon the individual. Heroism and self sacrifice would atone for all faults, and a man might live much as he pleased in his personal conduct, if as *samurai* he maintained the standard of knightly devotion. In the story of the "Forty-seven Ronins," the most popular of Japanese tales, the leader in his desire for vengeance upon the enemy of his lord, debauches himself, drives away his wife, wastes his property, consorts with the lowest men and women, and lives a life of drunkenness and profligacy, all in order that he might throw his enemy off his guard. Successful in this he slew his foe and then committed *hara-kiri*, obtaining for himself and comrades the enthusiastic plaudits of the nation. The deed was done early in the eighteenth century, and still the people never weary of the story, and still the graves of the heroes are ornamented with flowers. These men are called by way of preëminence the "righteous samurai." We indeed question the right of a man thus to transgress every rule of private virtue, and to debauch himself, but we cannot withhold our praise for such thorough-going loyalty.

When Japan came into contact with the Occident loyalty supplied the power needed for its transformation. The alternative presented was, submit to the West as India has submitted or learn from it. With that alternative faced there could be no doubt as to the choice. Japan must be made the peer of the greatest. The passionate patriotism which lies beneath the placid exterior of Oriental politeness



Stereograph, Keystone View Co., Copyright, 1905, by B. L. Singley.

AVENUE OF TORII AT THE INARI SHRINE,
KIOTO, JAPAN

honor of the family might be maintained, and the spirit of the ancestors be gratified.

With such training there was developed a consciousness of social solidarity, and the perception that none liveth to himself. A man's life was in his group, and he identified himself with its prosperity and adversity, so that men and women did not wish to survive the defeat of their clan or party, but preferred to kill themselves and to perish when all hope was passed. So a husband would unhesitatingly sacrifice his home ties for the sake of his feudal lord, and the wife was taught also to put husband and lord ever before herself. Naturally so high an ideal was often violated, for no more in Japan than elsewhere have the ideal and the real been the same, but, nevertheless, a high ideal is a priceless possession. It stimulates heroism, it promotes virtue and

forced forward the young men whose labors and studies were always "for the sake of my country" and never for themselves. In these professions there was more or less hypocrisy doubtless, but it was unconscious for the most part, and mixed motives were present only as everywhere in this world of mingled good and evil. The patriotism was a living force, and the ideal a guide and a judge.

Early in the movement some of the *samurai* set themselves to create a national patriotism. It had been the inspiration of a class, it was now to be made the virtue of a people. It was early seen that only a nation which commands the allegiance of all its children could take the place Japan aspired to reach, hence the Emperor



FIGURE OF BUDDHIST PRIEST WITH
FLOWERS TRAINED AS CLOTHING

was made the symbol of the nation, taking the place of the flag with us, and a loyalty to him was cultivated. He responded, giving up a part of his autocratic power, creating a constitution, ruling under it as a constitutional monarch, showing himself in public, looking after the welfare of his people in many ways, and making himself one with them so far as that is possible. He ceased to be a god, and became the head of his fellow countrymen. Thus he was more than a mere symbol, for he became an active agent in the transformation of his people.

Great problems remain which require wisdom and perseverance beyond even the tasks of the past. In the comparison it is easy to organize an army, and to make over the machinery of the state, but the thorough training of a nation is of supreme difficulty. Let us take up the divisions of activity, and set forth their problems:

First of all is the Government. Great as has been the advance those who know the situation best will be the last to claim that the situation is satisfactory. In the presence of the foreign foe all domestic divisions have ceased, but it is only for the time. When peace is declared the old estrangement will show itself again. The empire is now under a constitution, with an emperor who has limited his own powers, a ministry subject only to him, a diet in two houses, with the lower in practical control, and with a bureaucracy which occupies a position of peculiar importance and independence. It is often the real power behind the throne. The situation grows out of the history of the recent past.

In the revolution of 1867-9, three great clans took the lead, and upon its successful conclusion they were in command of the empire. A small minority fought the war, and a small minority was therefore in power. Soon a quarrel broke out among the victors, and one of the three clans withdrew from the coalition, while the second became involved in domestic strife and finally in war. As a result, a group of powerful, intelligent, and intensely patriotic men, being few in number, had undisputed possession of all the sources of power. Their subordinates were given the offices in army, navy, police, education, finance, all the places of vital control were parcelled out among them, and the government was really by the *samurai* of two clans, Satsuma and Choshu. Hence in the course of a few years was built up a bureaucracy of great power. It still continues, though men

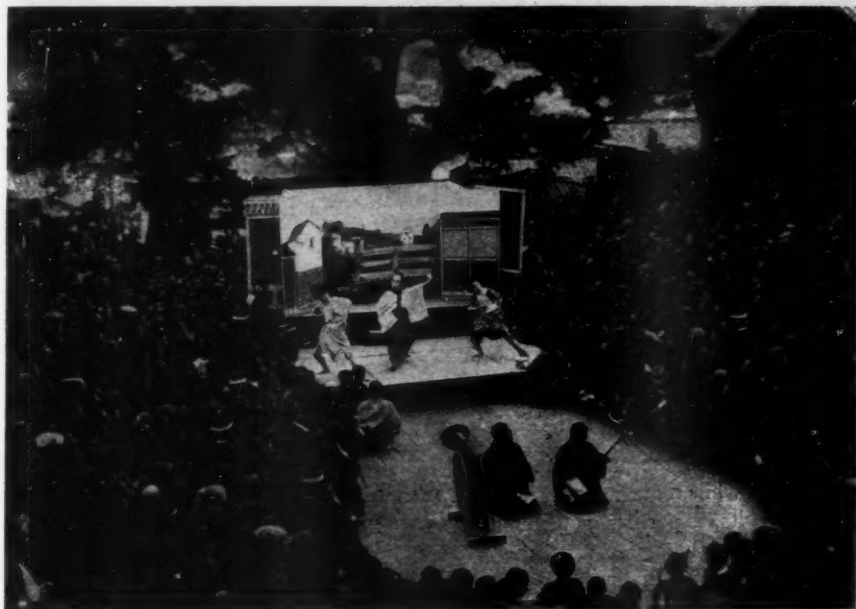


DANCING AT A SHINTO RELIGIOUS FESTIVAL

from other clans have been admitted to positions of influence, and on the whole the scheme has been widened and liberalized. Nonetheless it has made and unmade ministries, and controlled the policy of the empire.

Side by side with this is the Imperial Diet. Its formation was promised in the beginning of the new era, but its establishment was the result of a widespread agitation attended with intense political excitement. It has now been established long enough for the formation of a fair estimate of its value, and this, as perhaps we should have anticipated, has been neither as low as its opponents feared, nor as great as its advocates prophesied. Its life, excepting during periods of war, has been a continual struggle for greater powers. The ministry is subject only to the will of the Emperor, but the Diet has sought to subject it to itself; in general we may say the contest has been between the German and the English parliamentary

systems with the probability at times that the latter would prevail. But the peculiar character of Japanese politics has always prevented, for great parties, after the fashion of American and English public life are not found, but groups, somewhat in the French fashion. The old loyalty continues, a loyalty to individuals so that great statesmen have their devoted followers who care little for principles, but much for men. Thus the personal element predominates, the real divisions have centered in men, and the incessant struggles have resulted in the substitution of one set of politicians for another rather than in measures of high utility. Before the outbreak of the present war there were signs that the people were losing interest in the contest, and that the nation would relapse into an attitude of passive complacency whoever should rule. Now evidently the problem which must be solved in the years to come is this—how shall the forms of constitutional govern-



THEATRICAL PERFORMANCE AT A SHINTO RELIGIOUS FESTIVAL

ment be made a reality? Is it possible that the ancient principle of loyalty to the individual can be replaced by loyalty to principles, and can the ancient solidarity of the clan which so readily becomes the solidarity of a great bureaucracy give place to the real government by and for the people? Manifestly it is easier to change forms than to regenerate the spirit, and perhaps more has been accomplished already than could have been expected. For elections, with free discussions, and a free press which reaches all intelligent people, and the interest in the proceedings of the Diet are powerful engines for the production of the material out of which really constitutional and modern states are formed.

But on this issue depends largely the future of the empire. No more in Japan than elsewhere can a bureaucracy be trusted with the control of a people. Government for the people in time inevitably becomes government for a group

of men. Neither creed nor race, nor excellence of intention can prevent the operation of that natural law. Japan has already shown that it is not exempt. While the statesmen who have controlled it have been patriots of high purpose, yet Tokyo has been filled with stories of "government merchants" whose contracts would not stand examination, and of monopolies of various kinds established by government grants, and with profits shared by men who granted them. The results are inevitable in the future, whatever may be the falseness of the rumors now; but there is evidence that not even the patriotism of the Japanese in its transition period has been proof against sordid gain. While if we turn to the past, under the old feudal system, there is proof in plenty of widespread mismanagement and corruption. The system at the end was rotten, and had it then been brought to the supreme test it would have collapsed as completely as has Russia. The same

The Spirit of the Orient

causes will in time show the same effects, and the hope of escape is through the complete carrying out of the plans now begun.

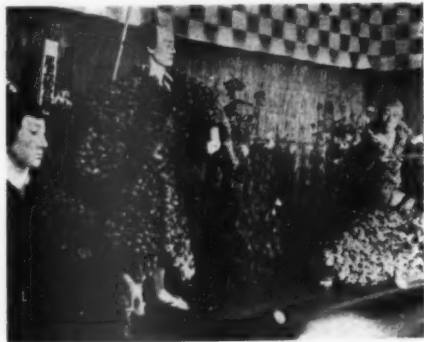
It is true the Diet itself has not been free from corruption, nor from petty and disgraceful intrigue. Human nature everywhere asserts itself in its evil as in its good, but, while the Diet has been far from perfect, and while its members have shown themselves to form effective combinations, still its publicity, and its responsibility to the people, will aid in educating an electorate which shall require not only patriotism but honesty, as indeed the public already requires these virtues. The one real advantage of the parliamentary system is this: while a bureaucracy may conceal its faults, a parliament commits its faults in the sight of Heaven.

There are commercial problems of great seriousness. Japan as we have seen has not been a commercial land, and its ethical code has been that of the soldier. Hence commercial honesty has not been cultivated, and in our age the people are at a great disadvantage. Already the manufacturers and merchants are notorious, and the friends of the people are kept busy with explanations. A thorough going reformation, root and branch, is necessary if the empire is to take a place in peace corresponding to that which it has won in war. The most hopeful sign is that the leading men are awake to this serious deficiency, and are seeking by education to remedy it.

On the material side also the problems are very great. Japan is poor, it cannot compare with a third rate European state, yet it seeks to maintain itself as a first-class power. It finds poverty a check to its advance, for modern civilization is expensive. A Japanese could live in the United States as cheaply as in Japan, but he will not. None so lives here, and our poverty would be a sufficiency there. A man with a dollar and a half a day in Tokyo even, would count himself well off,

and could live much as he chose. But that is because of the simplicity of life, a simplicity which gives way through contact with foreign ways. Hence there arises a new respect for wealth, and a new desire for it. Art has been commercialized, and literature, and the aspirations of young men. But how shall these new aspirations be gratified, how shall even the rightful measure of added comfort be attained? For the vision of a regenerated Japan must include a certain advancement in material resources. Already the air of some of the towns is black with coal smoke as a partial answer, while all the natural resources of the empire are studied with scientific thoroughness, and the newly won lands beyond the seas are looked to as affording an outlet for the too dense population.

But with these new methods come new problems, new to Japan but old to us, of strikes, and child labor, and exhausting hours for adults, of the distribution of



FIGURES OF MEN WITH CHRYSANTHEMUM PLANTS TRAINED AS CLOTHING

profits, of the formation of a wealthy, monopolistic group, of strikes, and socialism, and the entire list so familiar, questions which Japan must answer as we must answer them, with no royal road for either.

Allied with this is the educational problem. As in politics the forms of the



DRESSING THE HAIR

most enlightened nations are adopted, but the system is handicapped by the use of Chinese—a form of writing which makes disproportionate demands upon the strength and time of the student for mastery over the mere mechanism of education. As a result the vast majority of children cannot study long enough to gain a really intelligent notion of the world they live in. Even less than with our own children who end their training with the primary school can the Japanese boys and girls be regarded as prepared to take an interest in intellectual affairs. They are poorly equipped even for the reading of the newspaper, or the most ordinary literature. Then, a smaller proportion than with us go on to the secondary and high schools while instead of our great multitude in college and in university only an extremely select minority, very small in numbers, can enter the corresponding institutions. Here the want of wealth makes itself felt, stern necessity

compelling the vast majority to forego the higher education. Yet, the great majority thus hindered is the real source of the nation's strength, and trained it would add to it incalculably. Again, none is more alive to the situation than are the leading Japanese, and none clearer in the knowledge that this is a condition and not a theory, a condition which can be met only by long continued efforts for generations.

The moral problem has already been indicated in part, so far as it concerns business. We may not discuss here the question of the relation of the sexes, but it is even more serious. A thorough going reformation is needed in the domain of sexual ethics, with new ideals, and new laws and customs. Here is the second blot upon Japan's fame, and here the apologist has a more difficult task as he cannot fall back upon the peculiarities of the feudal ethics. But here, too, there are indications of the coming of a better state of things. In Tokyo, for example, a

group of gentlemen of high social position and of correspondingly great influence have formed a league for personal purity of life; in some of the provinces laws have been passed against public prostitution,

loyalty to lord or country as supreme there could be no "higher law" to which even patriotism must bend, and no more holy ideal which should be held sacred though the heavens fall.



SOME JAPANESE CHILDREN

and Christianity increasingly makes its influence felt.

The general moral problem is also serious. Beautiful as was the loyalty of old Japan, its defects were apparent. As already indicated, it was the ethics of the soldier, with his virtues and his vices. To a soldier all is permitted which is necessary for success, and "laws are silent amid arms," for that which would be crime in the peaceful citizen is applauded in the warrior. Hence, in Japan, the notion obtained that loyalty excused all else, and indeed that loyalty might require the commission of the most abhorrent deeds. Such a code emphasized for generations could not fail to produce a willingness to admit all means as sanctified by the ends. With

Such an ideal requires an ethical religion, and this is in our day Japan's greatest need. It has been the tendency of the people to worship the wonderful and the extraordinary, in nature and in man miraculous power calling forth the feelings of adoration and submission. This sensitiveness to the wonderful has been a main source of the people's progress. But it must be supplemented by the conviction that the highest is found not in the fire, or the wind, or the earthquake, but in the still small voice which is the word of God. Through the Confucian philosophy the conviction that righteousness is more than all success and more truly divine than all wonders was taught to the elect—to the intellectual few—but it could not be made effective with the masses of the people. A more potent religion, with its doctrines of the holiness of God, of the righteousness of his law, and of the soul's accountability to him will furnish the transforming power which shall complete the regeneration of the people.

Finally, because our limit is reached, not because we are now at the end, the problem is how to adopt the new without destroying the old; how to adopt the new, and make it the expression of the true Japanese spirit. But this is beyond our province, perhaps beyond human province, and it must be left to the Japanese Spirit, the spirit which in the past took the Chinese civilization and made it Japanese, and which, we believe, will take our modern enlightenment and transform it, so that the new shall be better than the old, and yet, like it, unique.

The New World

THE victory of Japan over Russia is an event of more than local or of Asiatic significance; it is a turning point in the history of the world. For the first time in millenniums has the East defeated the West, and for the first time in centuries has an Eastern Power contended on equal terms with a European empire. Not in a thousand years has such a spectacle been seen.

With this victory new problems emerge. The sympathy of the American people has been with the Asiatic against the European, with the so-called "Heathen" against the so-called "Christian," but even during the continuance of the conflict voices have been heard, which in warning tones have announced the arrival of the "Yellow Peril." With peace these voices will grow louder, and we shall be told that the predominance of our civilization is threatened, and that the time comes when the Asiatic and not the European will be supreme.

Our too cursory survey of Asia, its people and their problems, has shown us how little there is in these fears. India is not yet aroused, and how long a training must it undergo before it can put itself upon an equality with the West in material things! As we have seen, its ablest sons do not ask it; they are content with the "Ultimate and the Absolute," leaving the world to more materialistic and more aggressive men. To make India a factor in an aggressive "Yellow Peril" would require the complete reversal of its whole stream of tendency.

So, too, with China, it cares little for the "Ultimate and the Absolute" and very much for material success, but it is not a conquering land. Its people firmly believe that the "meek shall inherit the earth," and it is beyond the dreams of the most visionary that its multitudes shall set themselves in motion for conquest beyond the mountains and the seas. For centuries defenceless states have

maintained themselves upon the borders of the Middle Kingdom—Korea* and Siam and Burmah, but the resistless power of the Chinese has not been put forth for their overthrow, and no ambitious general has dreamed of universal empire! To start upon a career of conquest would be to reverse the traditions of all time, and to run counter to the most firmly established convictions of the people.

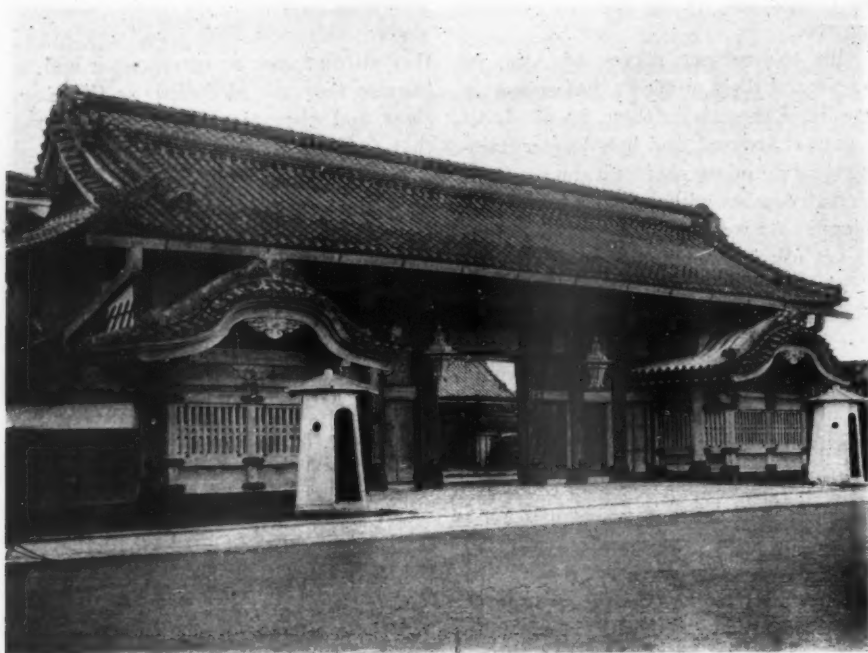
Nor will Japan lightly go to war again; nor will it be led into ambitious projects of distant conquest. Its leaders are too intelligent and understand too thoroughly their powers and their limitations. Their position as a military power is established, and will not need to seek for further recognition; their problems are those of commerce and of industry, and of all that belongs to peace. They will give themselves to these, and will not commit the supreme folly of going around the globe to contend with European powers in their own waters and upon their own shores. If they attempt such an enterprise it will be because they are as foolish as the Russians, and whom the gods first make mad they destroy.

But while few men seriously contemplate the possibility of military aggression, more are apprehensive of a commercial struggle. The Chinese especially, with their patience, industry, frugality, and perseverance seem formidable competitors, while even the Japanese, notwithstanding their want of large experience, may prove themselves formidable when they bring the same scientific intelligence to bear upon the pursuits of peace as al-

*The relation of China to some of its semi-dependencies is oddly shown by the fact that the Koreans in the past asked permission in vain to increase the tribute paid in Peking, desiring to render it more frequently. But after all there was reason in their request and in China's refusal, for the carrying of the tribute was made an occasion for profitable barter, the merchants who accompanied the ambassador being permitted to take in their wares free of duty, and gaining much more than they paid.



STREET SCENE IN NAGASAKI, JAPAN



GATEWAY TO THE PALACE OF THE PRINCE, TOKYO

The New World



A COAST SCENE, JAPAN

In the distance, at the water's edge, is a fishing village.



THE WINTER CHERRY SELLER, JAPAN

ready on those of war. But again, summarily and for the moment, let us dismiss these idle fears. The thorough awakening of China is still only among the possibilities, and Japanese commercial aggression on a large scale is also of the future. But granting it all, China progressive, manufacturing, awake, Japan increasing in wealth as it increases in the scientific use of electricity and of steam, does anyone suppose that these empires will be less valuable as customers when thus rich, than at present when poor? Does the merchant prefer a community which is poverty stricken and bound hand and foot in conservatism to one which is alive with enterprise and rich in productions? Most certainly it is not in the continuance of present conditions that our hopes for future gain rest, but in the entrance of Asia upon the path of progress, and in its success in utilizing the forces of nature as it already employs to their limit the unaided powers of man.

If indeed our ideal is the unapproachable supremacy of the white man, if we regard Europeans and Americans as predestined to rule, and if our aspiration is the division of China and the government of the earth by the great military Powers, then the victory of Japan is portentous, but such we are persuaded is not the dream of Americans. The arousing of Japan means better things, and things which pertain unto salvation.

In the beginning of these articles we described the differences between East and West as the result of our mutual separation. Once, long ago, there was no East nor West in the modern sense, but all were one with differences in degrees of barbarism and of archaic civilization. On the whole Asia preceded Europe in the race, and Europe entered into the fruits of the Asiatic heritage, in philosophy, in science, in religion, in art, and in most of the departments of civilized life. Asia was teacher, Europe was pupil. Then came separation, and after that hostility,

and a more complete isolation. During long centuries Asia remained unchanged, or, as always in such state, deteriorated. There seemed no inherent power capable of producing new life. Thought revolved perpetually around the same subjects, literature repeated the same stories, centered its poetry in the same themes, and found delight in an increasing minuteness of style and ornament. Government discovered no new system, and wars or revolutions simply replaced one set of rulers by another. In neither rulers nor ruled were great ideals of human liberty or progress produced. So was it in India, and in China and in Japan. Under varying conditions, with varying civilizations and varying developments the same spirit was in all and the same results were produced. Everywhere the end had been reached, and there seemed to be "no new thing under the sun." The Spirit of Asia had exhausted itself, it had no new inspirations and no new visions. Its thought of the universe was of a vast living organism circling round and round forever; over all was fate, ruling spirit and body alike. Suddenly upon this repose came the foreign invasions, an incursion of barbarians from the outer world. It was all unwelcome for it disturbed the calm, and excited alarm. These men were uncultivated and rude; they were aggressive, and as in the past war had always been because of such incursions of savages, so now violence was the natural accompaniment of this disturbance. In India the people soon submitted to the inevitable, and found that they had gained by the change in masters. In China the rulers put their heads in the sand and refused to look at the world around them. In Japan, the leaders remembering ancient examples, sought at first to comprehend and then to master the marvel. They only could really comprehend the Spirit of the West, and they understood that this Spirit is not the guardian of the white man, but is the guide



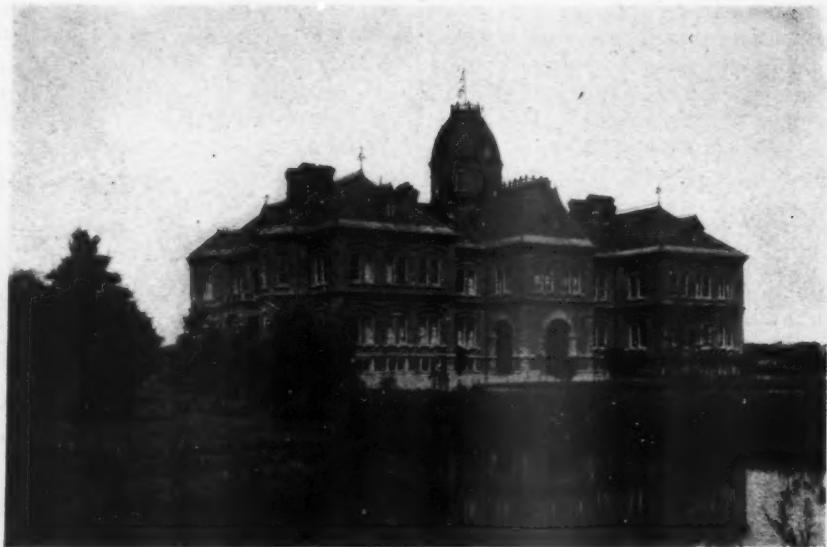
CANAL IN TOKYO

of all races, impartial, beneficent, potent.

What really has taken place in Europe and America during the ages of separation which made the white man invincible when at last isolation was no longer possible? The answer is on the surface and it is as true as it is plain. In the Occident man has become at once scientific and free; the first made him master of the powers of nature; the second made him master of himself. It is wonderful how few have been the men and how narrow the line by which modern civilization has attained its present height. A few great scholars discovered the method by which nature should be interrogated, and a comparatively few men were born with the instinct for liberty. Yet all our progress rests on these two things. Examine for a moment more closely into their nature.

Liberty in its true sense has been possible only where men are thought of as sons of God. That breaks down the artificial barriers which man has made, and

gives equal opportunity for development. But only here and there, under specially favoring conditions has the teaching of Christianity on this subject taken root and brought forth fruit. Yet how intimately is the welfare of humanity bound up with it. Progress, civilization, the higher life, all these come from men of genius, who are God's best gifts to man. The great Benefactors are few, and they come as the breath from heaven, we know not how nor when. We do know that genius may be crushed, and that the man of highest gifts in a wrong environment will accomplish nothing. Now man has crushed and misshapen himself by tradition, by social customs, by political organizations. He has made power and opportunity a matter of birth and privilege, and he has shut the door, and utilizes the powers and the possibilities not of the select few but of all. In such freedom is the hope of the race. But evermore, the world over, without regard to race or land, exclusive privilege breeds corrup-



CAPITOL OF THE HOKKAIDO, AT SAPPORO, THE SEAT OF GOVERNMENT, NORTH JAPAN

tion. It is not only that the denial of liberty injures the masses, it is still more injurious to the classes, keeping them bound to the system as it is, checking all originality, and fostering tyranny and corruption. Ultimately in these conditions the life of a people decays, and it is capable of no high purpose. From all this liberty delivers, and though it has its own perils and sins, it nonetheless is the prime condition for advancement.

Science goes hand in hand with liberty. It knows neither "East nor West, Border nor Breed nor Birth" but is the product of all times and places and races who participate in the common life which is its source. Science is simply truth and the search after it, nothing more and nothing else. Modern science differs from other science only in method, in its attention to minute details, in its belief that nothing is insignificant or to be overlooked, in the creed that man is to learn from nature and not to impose his guesses or wishes upon it, and in the conviction that the truth of nature is better than all poetry, or visions, or dreams. Let us re-

peat and emphasize: Science is nothing else than truth, the knowledge of things as they are, and its possession makes a man master, giving him the key which unlocks the treasure house of earth and sky and sea. In the past man has learned in the hard school of experience in a haphazard way; in our day scientific method reduces instances to principles, and teaches in the shortest and the most effective manner.

Now the victory of Japan simply indicates that it has learned these two principles. It gave up its old traditions which were guesses at truth, and its old forms of organization which were the offspring of a narrow experience, and it entered upon the pursuit of science—that is of reality. What it has won has been in this fashion. It has no distrust of scientific theory, but it has asked where were the profound scholars, the best teachers; the most successful results. Germany, France, Great Britain, Russia, the United States were all alike to its students, the one question being where shall we find the truth and obtain the best. The outcome



JAPANESE GENERAL STORE

shows the merits of the method, and makes plain the pathway to success.

Is it possible for the other Asiatics also? Why not? Can they follow where Japan leads? Certainly, if they awake. When Japan again became acquainted with the West, as I have shown, it discovered that it must learn from us, or submit to us. So it is with nature and us all, we must learn from it, or we must suffer from it. There is no room for argument, nor is there any difference in China, India or America. One rule is over all, and one choice open to all. If we learn from nature she gives her treasures to us: if we refuse to learn we remain weak, poor, miserable.

In the presence of facts as clear as day it is idle to argue, and our one problem is, Can Asia be taught to see what Japan has seen? The victory over Russia gives high hopes. All across the continent goes the thrill of a new life. China feels it, and begins to say, "what Japan has done we can do," India feels it and there awakes a new sense of patriotism, and a

new aspiration for a national existence; in every little kingdom the news arouses a sense of possibilities. Nothing less would have been effective than a world conflict, with a power like Russia whose prowess was everywhere known, and whose name brought terror throughout the continent, to make the situation apparent. And on the other hand, only Japan with its intelligence, its patriotism, its intense self-consciousness, its warrior training, its homogeneity and its spirit of devotion could have ventured into the breach and taught the lesson.

What then can be the danger, if the lesson be learned? If it be not learned all things remain as before, with a deeper hopelessness and a profounder misery. But if it be learned it is nothing more than this, that man must understand truth and live by it. From that no danger can arise, but from it all blessings and progress come.

Such national transformation will not be accomplished in our generation. With all its energy, Japan has only entered upon

the right path, and its good will be reaped in the dim future. It took three hundred years for old Japan to assimilate the Chinese civilization. The pace is faster now, but let us be content nor ask impossibilities. The achievement will be unprecedented if the end of the twentieth century sees the tasks completed which were set in the nineteenth, and with these completed more will be urgently calling for attention.

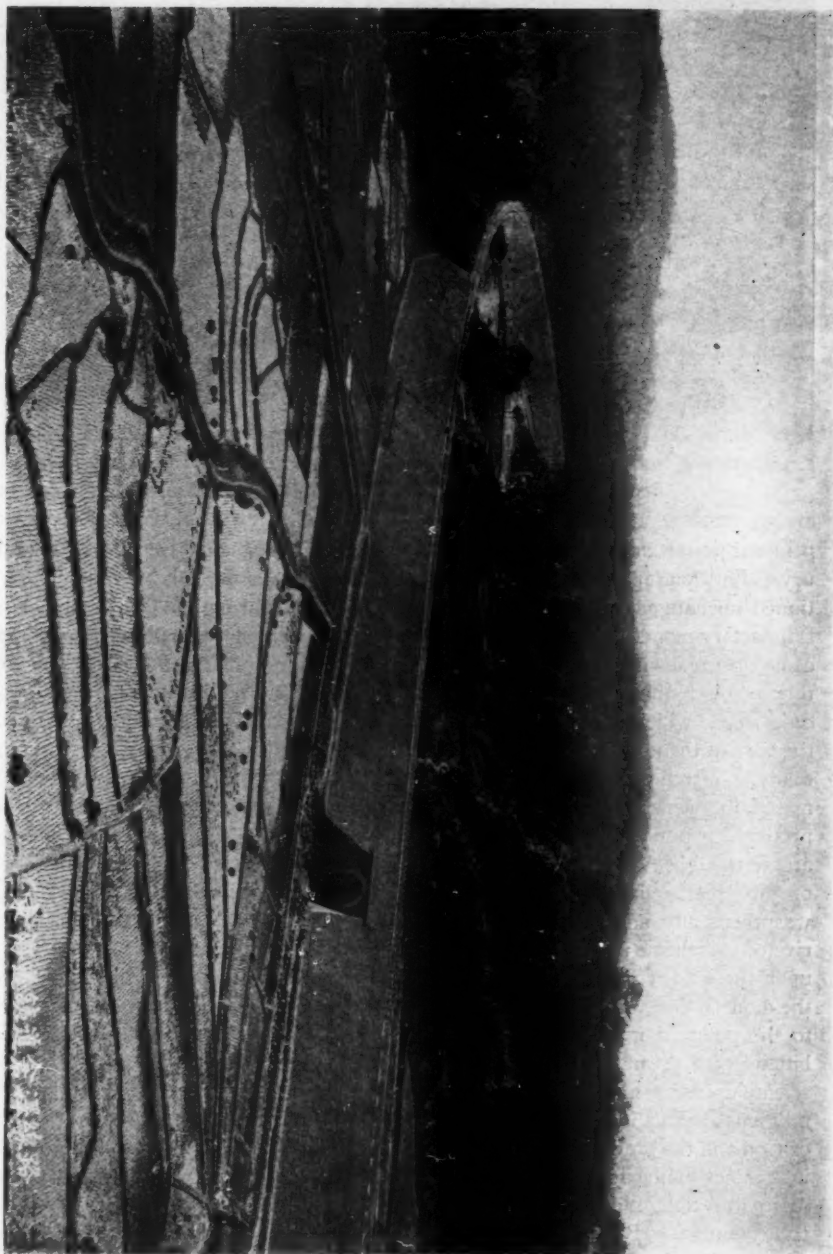
India and China present situations far more difficult. The patriotism which is the motive power must be created, and a national self-consciousness born. The immensely greater power of ancient custom and of immemorial usage must be weakened, a race of leaders must be formed, and then, instead of a homogeneous people separated by small distances there are continental empires, with endless varieties of speech and race. Slowly then, through generations must the process go on, and we and our children and our grandchildren shall pass away before it is completed, but we at least may witness the start, and firm in hope we shall see in faith the vision afar off.

The victory of Japan makes opportunity for the East. That is all which men or nations may ask. America establishes a Monroe Doctrine, saying to European aggressors, "hands off." Japan establishes its doctrine of like import, "Asia for Asiatics." This too is of prime importance for the world. Had Russia won, Manchuria would not have satisfied its greed, and with its attack on China the other powers would have claimed their share. The last great independent empire would have lost its freedom, and a few great military powers would have divided the earth. Such a thought suggests endless visions of disaster, a real White Peril, for Europe as for Asia. How could so great a spoil have been divided? What opportunity for strife as the birds of prey descended upon so vast a carcass! What possibilities of evil for the con-

querors as for the conquered. Besides, what European nation has such store of capable and honest men that it can spare enough to govern an empire in the Far East? England only has succeeded in part, and India taxes its resources, while German and French experiments do not lead us to wish their extension, and our own efforts in the Philippines are not yet such as to warrant boasting. China, too, is the hardest of nations for foreigners to govern, unless they drop their strange ways, adopt the native customs and ideals, and become Chinese. Japan has freed Europe from its greatest danger and from responsibility to which it is unequal, and it merits our thanks as it maintains "Asia for Asiatics."

For the Chinese themselves the deliverance is great. What conquered people has ever produced that which is great? And China is still virile, with its strength unexhausted, and its powers scarcely yet in their fullness. It has had its proportion of distinguished sons of genius, and why should not the ages to come show their equals, men who shall rival the greatest of the past, and make contributions not only to China but to the world.

Let us review our great subject. The spirit of Asia nourished by its environment, and coming to an early self-consciousness soon stopped in its development. Its great mission was accomplished in the remote past, Japan, only, being a nation born out of due time. But with its early maturity it exhausted itself, in part because of the influence of adverse physical conditions (India), in part because of immemorial isolation (China). Without new impulses it had no further gifts to bestow upon man, but was in part content with its attainment, in part discouraged in the pursuit of happiness. For the future it had no great outlook but stagnated, its highest thinkers lost in the search for the "Ultimate and the Absolute," its greatest statesmen and generals satisfied with the achievement of



LANDSCAPE NEAR NAGOYA, JAPAN
Showing section of the railroad, and the rice fields divided by narrow footpaths.



THE PUPILS

personal power and the indulgence of luxury. For long periods the people continued unchanged, or deteriorated to less satisfactory conditions. To them there came no great visions, but only now and then revolt against the evil administration of systems which seemed identical with the laws of the universe. Neither intellectually, nor religiously, nor morally, nor materially were there movements which promised better things. No new religion arose, though Asia has been the cradle of all great religions, nor scientifically was there any advance as scholasticism riveted its scheme more and more securely upon the intellectual world. Then comes the modern era, when the West, vigorous to the point of insolent aggression, ambitious with dreams of a world conquest, scientific in its mastery of nature, and religious with its ideals of the Fatherhood of God and the brotherhood of man comes in contact with it. At first the touch was paralyzing, and Asia seemed doomed to conquest. But already in India there were evidences of renewed intellectual life, and the dawn of a better day in religion and in intelligence. China, obtuse,

self satisfied, and repellent, would not learn its lesson, but tried to live within its walls, through which nonetheless the forces of modern civilization were making breaches. Until, in these last years Japan arose and showed the better way.

The great problem now emerges. Is the Spirit of Asia capable of assimilating the Spirit of Europe? As we pointed out, Japan makes the attempt. Confident in itself, it believes that it can combine the best of both and produce a new civilization better than any the world has known. It is a great effort, with endless difficulties in the way, and yet upon its success depends the future of the larger part of humanity.

It is not to be hoped that Japan, still less Asia, will be Europeanized. It would be a sorry outcome were the empires of the East to be mere copies of the empires of the West. The ideal is not a dull identity, but a true diversity. When one has crossed the American continent he has had enough of the sameness, enough of the hotels and cities and houses built on the same plan, enough of conversation in the same tones and on the same topics,

enough of a life which is actuated by like impulses and characterized by like equalities. However good it is, one craves a change and can sympathize with those who, weary of it, regret the new movements which introduce modern methods and ways in the East. But Japan again is our guide. As we have pointed out sufficiently, its early civilization was Chinese, but the completed result unique. It, as has been said, first adopted, then adapted and finally improved. It was too distinctive and too virile to merely copy. So is it with ourselves. What diverse elements have entered into our civilization; what great debts do we owe to all kinds and conditions of men, and yet the result is our own, so that we are already widely differentiated from our nearest neighbors across the seas. So must it be when great nations receive gifts and teaching from others. It is a sign of self confidence that the Japanese are ready

to borrow without fear, and to follow implicitly foreign guidance. They know that their national genius will assert itself, and that the final outcome will be unmistakably their own. So shall it be with India and with China, learn they must, but modify, adapt, and in their own way improve, they will. Thus we shall see a new world, with a civilization vastly superior to any history has known. It will be one in its acceptance of science, the principles which all must acknowledge, but different in the specific application of the truth, for the clothing of the life will differ with differing races and environments. Thus the new will be better than the old, because based on a fuller knowledge of truth, and as diversified as the old because human nature in varying circumstances will variously assert itself.

To such end the various great movements contribute. There was the danger that the West would be untrue to the prin-



SPINNING COTTON

The Spirit of the Orient

ciples of the religion it professes, and attempt by brute force to compel compliance with its ambitious will. But that dream is dispelled. We must now depend upon other means. Conquer the East by arms we cannot, we must depend upon truth, in science, in religion and in commerce. Compel obedience we cannot, win agreement we must by the force of sympathy.

With this outlook we must conclude by asking what gifts the Spirit of the East has to bestow upon the West? We are already its debtors, but it has more to give. It widens our view of the world, as we learn that we are not "the people," but that God has an equal care for the multitudes in Asia, and that they have their rights, their dignity, and their claims upon respect and reverence. But beyond this, it may teach us lessons of which we stand in need. The material and physical ele-

ments of our civilization are too prominent beyond all question. Our life is burdensome and complicated. We are intent upon the means of life, and not sufficiently interested in life itself. We are absorbed in the concrete, the external, the particular, and not reverent of reflection, meditation and patience. We are individualistic and personal, too certain of ourselves, too mindful of our position in the organism. The East may correct these errors, and teach us that our life is not in the abundance of the things which we possess.

In the East the organism is supreme; in the West the individual. The Spirit of the East there had finished its course, but coming to us it may lead us away from our absorption in the things of sense, and introduce new elements into life and thought, and we shall teach the East the value of personality, and make all the



WRECK OF COTTON SPINNING FACTORY, NAGOYA

This building was destroyed by the earthquake of October 28, 1891. Ten thousand people were killed and fifteen thousand injured at this time.

world the dwelling place of the children of God. From this union, East and West, shall come the higher and better humanity, the new world in which shall abide peace and truth.

REVIEW QUESTIONS

JAPAN I

1. How does Japan compare in length, area, and population with some other countries? 2. What is its physical character? 3. What do we know of the origin of the Japanese? 4. What changes came to Japan with Buddhism? 5. How did Buddhism differ from the earlier religion of Japan? 6. What unfavorable influence did it have? 7. How was it neutralized somewhat by Confucianism? 8. Show how the civilization of Japan was an Asiatic type. 9. How was this spirit of luxury destroyed? 10. Show how Japan's social organization became like that of feudal Europe. 11. How did Japan develop a spirit different from that of China or India? 12. What privileges and what limitations had the Japanese farmer? 13. What is the story of the farmer who sacrificed himself for his fellows? 14. What hardships and what pleasures has the peasant? 15. Why do young farmers become coolies? 16. In what respect is Japan like Italy? 17. Why has Japanese commercial life become dishonest? 18. What are some of the peculiar features of domestic service? 19. What elements of kinship are there between nature and man in Japan?

JAPAN II

1. What criticism was made of Japan twenty years ago? 2. How did the Japanese go about their study of the West? 3. What contrast do they present to India and China? 4. How did the men of rank bring about great changes?

5. How was this remarkable spirit of national loyalty developed? 6. How is this illustrated in the story of the "Forty-Seven Ronins?" 7. Show how the new position of the Emperor embodied the national spirit. 8. What is the general form of organization of the government? 9. How did the Satsuma and Choshu clans become all powerful? 10. What political danger is shown by the influence of the Imperial Diet? 11. What dangers face Japan in her new commercial development? 12. How is education handicapped? 13. What great moral questions are confronting Japan? 14. What kind of ethical ideal is needed by her people?

THE NEW WORLD

1. What significance has the victory of Japan over Russia? 2. Why do India and China not represent a "yellow peril?" 3. Why is Japan unlikely to go to war again? 4. Compare East and West and show what two forces gave power to the West. 5. For what two reasons is liberty so essential to progress? 6. What did Japan give up to secure liberty and truth? 7. Why has the Russo-Japanese War been able to influence India and China? 8. Why is "Asia for Asiatics" important doctrine for the world? 9. Why does China's deliverance mean much to her civilization? 10. What unity or diversity seems possible for the world? 11. What gifts may the Spirit of the East have for the West?

SEARCH QUESTIONS

1. Through what countries does the tropic of Cancer pass? 2. What are the principal islands of the Japanese Empire? 3. What is Shinto? 4. What is meant by Meiji? 5. What is the height of Fuji-yama? When was the last eruption of the mountain? 6. What is "Bushido"? 7. What is the meaning of Mikado? 8. How many rulers preceded Mutsuhito?

End of December Required Reading for Chautauqua Literary and Scientific Circle, Pages 207-241.

My Fern

Wayside thicket with its feathery fringe;
Fence-corner of sunny upland pasture; woods, sweet
And cool; green shady dell wherein a rippling brook
Doth sing all day a merry winsome tune;
Moist, oozy places where soft, silvery plumes
Thrust up their downy heads from mossy stones
Beneath: these are the spots thou bring'st to mind,
My window plant, my cherished fern, that grows
So bravely here, without dew, or rain, or breath of Heaven.

O my Father! from this brave plant,
A daily lesson, I would learn. Where e'er
Thou placest me, patient, silent, cheerful,
Thankful for every gleam of sunshine, I
Would grow in grace, and strength and beauty of mind
And heart. Though kept from active service, I
Would be a comfort, blessing, joy to some
One soul, and thus fulfil Thy plan.

—May Tomlinson.



The Forty-Seven Ronins*

THE famous Japanese story of the "Forty-Seven Ronins" alluded to by Dr. Knox in his second article on Japan has been translated in full by Mitford in his "Tales of Old Japan." (The Macmillan Co.) Many of the details of the narrative are too harrowing to make altogether pleasant reading—yet the story illustrates so strikingly Japanese ideals of loyalty that some selections from it will be of interest. Mitford says of the location of the tombs of the Ronins: "In the midst of a nest of venerable trees in Takanawa, a suburb of Yedo (now Tokyo) is hidden Sengakuji, or the Spring-hill Temple, renowned throughout the length and breadth of the land for its cemetery, which contains the graves of the Forty-Seven Ronins famous in Japanese history, heroes of Japanese drama. . . . On the left hand side of the main court of the temple is a chapel, in which, surmounted by a gilt figure of Kwanyin, the goddess of Mercy, are enshrined the images of the forty-seven men, and of the master whom they loved so well. The statues are carved in wood, the faces colored, and the dresses richly lacquered; as works of art they have great merit—the action of the heroes, each armed with his favorite weapon, being

wonderfully lifelike and spirited. Some are venerable men with thin grey hair (one is seventy-seven years old), others are mere boys of sixteen. Close to the chapel at the side of a path leading up the hill, is a little well of pure water, fenced in and adorned with a tiny fernery, over which is an inscription 'This is the well in which the head was washed; you must not wash your hands or your feet here.' Higher up, shaded by a grove of stately trees, is a neat enclosure kept up, as a signboard announces, by voluntary contributions, round which are ranged forty-eight little tombstones, each decked with evergreens, each with its tribute of water and incense for the departed spirit. . . . Almost touching the rail of the graveyard is a more imposing monument under which lies buried the lord, whose death his followers piously avenged."

The chief figure in the story is that of Asano Takumi no Kami, a feudal lord who with another noble, Kamei Sama was called upon by the Shogun at Yedo to entertain an Imperial Ambassador from the Mikado's Court at Kioto. A high official, Kira Kotsuke no Suke, was charged with the duty of instructing them in the proper ceremonies to be observed on such occasions and the two nobles were forced to go daily to the castle and listen to his instructions. Unfortunately Kotsuke no Suke was a miser and as he considered that the presents brought him by the two nobles were quite inadequate, he amused himself by making laughing stocks of them instead of giving them the proper instruction. Takumi no Kami bore the insults with patience, but Kamei Sama, outraged

*The word Ronin means literally a "wave-man;" one who is tossed about hither and thither, as a wave of the sea. It is used to designate persons of gentle blood, entitled to bear arms, who, having become separated from their feudal lords by their own act, or by dismissal, or by fate, wander about the country in the capacity of somewhat disreputable knights-errant, without ostensible means of living, in some cases offering themselves for hire to new masters, in others supporting themselves by pillage.

by this treatment determined to kill the miser. Kamei Sama had, however, a longheaded councillor, who perceiving his master's state of mind, devised a plan to save him from ruin. One night, with a company of retainers, he rode off to Kotsuke no Suke's palace and in his master's name presented him with a large sum of money with an additional gift for his retainers. The plan succeeded so well that next day the miserly Kotsuke no Suke made fair speeches to Kamei Sama, apologized for his rudeness and gave him careful instruction in etiquette. "Thus, by the cleverness of his councillor, was Kamei Sama, with all his house, saved from ruin."

Naturally Takumi no Kami now fared worse than ever until the insolence of his teacher becoming unbearable he drew his dirk and attacked him, only to be seized by an officer while the miserable Kotsuke no Suke made his escape. Then there was a great uproar. Takumi no Kami was arrested and by the decision of the council "he must perform *hara kiri*; his goods must be confiscated and his family ruined. Such was the law. So Takumi no Kami performed *hara kiri*, his castle was confiscated, and his retainers having become Ronins, some of them took service with other daimios,* and others became merchants."

"Now amongst these retainers was his principal councillor, a man called Oishi Kuranosuke, who, with forty-six other faithful dependants, formed a league to avenge their master's death by killing Kotsuke no Suke. This Oishi Kuranosuke was absent at the castle of Ako at the time of the affray, which, had he been with his prince would never have occurred; for being a wise man he would not have failed to propitiate Kotsuke no Suke by sending him suitable presents.

"So Oishi Kuranosuke and his forty-six companions began to lay their plans of vengeance against Kotsuke no Suke; but the latter was so well guarded by a body of men lent to him by a daimio called Uyesugi Sama, whose daughter he had married, that they saw that the only way of attaining their end would be to throw their enemy off his guard. With this object they separated and disguised themselves, some as carpenters or craftsmen, others as merchants and their chief, Kuranosuke, went to

Kioto, and built a house in the quarter called Yamashina, where he took to frequenting houses of the worst repute, and gave himself up to drunkenness and debauchery, as if nothing were further from his mind than revenge. Kotsuke no Suke, in the meanwhile, suspecting that Takumi no Kami's former retainers would be scheming against his life, secretly sent spies to Kioto, and caused a faithful account to be kept of all that Kuranosuke did. . . . One day, as he was returning home drunk from some low haunt, he fell down in the street and went to sleep and all the passers-by laughed him to scorn. It happened that a Satsuma man saw this, and said: 'Is not this Oishi Kuranosuke, who was a councillor of Asano Takumi no Kami, and who, not having the heart to avenge his lord, gives himself up to women and wine? See how he lies drunk in the public street! Faithless beast! Fool and craven! Unworthy the name of a Samurai!'

"And he trod on Kuranosuke's face as he slept, and spat upon him; but when Kotsuke no Suke's spies reported all this to Yedo, he was greatly relieved at the news, and felt secure from danger."

Kuranosuke's abandoned state aroused the protests of his wife who begged him piteously not to go to such extremes to deceive his enemy, but Kuranosuke only rebuffed her with brutal violence and sent her and her younger children back to her native place, but kept his eldest son, Oishi Chikara. When the spies reported to Kotsuke no Suke the groveling life which his dreaded enemy was living he gradually relaxed his vigilance and sent back half of the guard which had been lent him by his father-in-law.

"Little did he think how he was falling into the trap laid for him by Kuranosuke, who, in his zeal to slay his lord's enemy, thought nothing of divorcing his wife and sending away his children! Admirable and faithful man!

"In this way Kuranosuke continued to throw dust in the eyes of his foe, by persisting in his apparently shameless conduct; but his associates all went to Yedo, and having in their several capacities as workmen and pedlars contrived to gain access to Kotsuke no Suke's house made themselves familiar with the plan of the building and the arrangement of the different rooms, and ascertained the character of the inmates, who were brave and loyal men, and who were cowards; upon all of which matters they sent regular reports to Kuranosuke. And when at last it became evident from the letters which arrived from Yedo that Kotsuke no Suke was thoroughly off his guard, Kuranosuke rejoiced that the day of vengeance was at hand; and having appointed a trysting-place at Yedo, he fled secretly from Kioto, eluding the vigilance of his enemy's spies. Then the forty-seven men, having laid all their plans, bided their time patiently.

*Nobles.

"It was now mid-winter, the twelfth month of the year, and the cold was bitter. One night, during a heavy fall of snow, when the whole world was hushed, and peaceful men were stretched in peace upon the mats, the Ronins determined that no more favorable opportunity could occur for carrying out their purpose. So they took counsel together, and, having divided their band into two parties assigned to each man his post. One band, led by Oishi Kuranosuke was to attack the front gate, and the other, under his son Chikara, was to attack the postern of Kotsuke no Suke's house; but as Chikara was only sixteen years of age, Yoshida Chiuzaemon was appointed to act as his guardian. Further it was arranged that a drum, beaten at the order of Kuranosuke, should be a signal for the simultaneous attack and that if any one slew Kotsuke no Suke and cut off his head he should blow a shrill whistle as a signal to his comrades who would hurry to the spot, and having identified the head, carry it off to the temple called Sengakuji, and lay it as an offering before the tomb of their dead lord. Then they must report their deed to the government, and await the sentence of death which would surely be passed upon them. To this the Ronins one and all pledged themselves. Midnight was fixed upon as the hour, and the forty-seven comrades, having made all ready for the attack, partook of a last farewell feast together, for on the morrow they must die. Then Oishi Kuranosuke addressed the band, and said:—

"Tonight we shall attack our enemy in his palace; his retainers will certainly resist us, and we shall be obliged to kill them. But to slay old men and women and children is a pitiful thing; therefore, I pray you each one to take great heed lest you kill a single helpless person. His comrades all applauded his speech, and so they remained, waiting for the hour of midnight to arrive."

At midnight in the teeth of a wild snow storm the Forty-Seven Ronins broke into Kotsuke no Suke's house, overpowered the guard and stationed men on the roof of the four-sided courtyard so that no help from outside might be summoned. Then they sent to the neighboring houses this message: "We, the Ronins who were formerly in the service of Asano Takumi no Kami, are this night about to break into the palace of Kotsuke no Suke to avenge our lord. As we are neither night robbers nor ruffians, no hurt will be done to the neighboring houses. We pray you set your minds at rest."

The struggle within the house now began. Kotsuke no Suke had taken refuge in a closet in the verandah and his retainers made brave resistance to defend their lord, but one by one they were cut

down until the Ronins were in complete possession. Then they made search for Kotsuke no Suke who was at length dragged forth from his hiding place. The respect of the Japanese for age and rank is strikingly illustrated in the account of his execution.

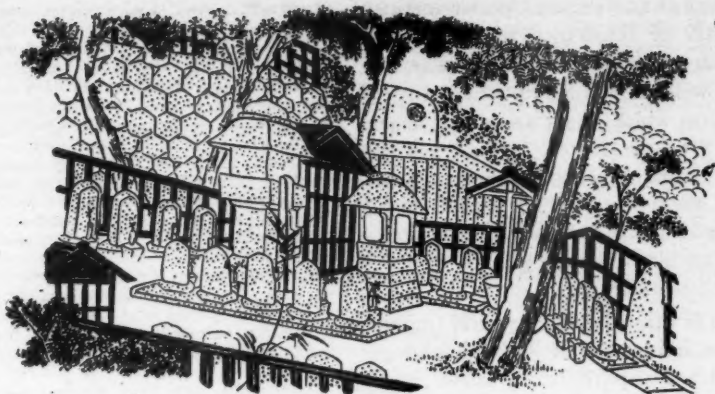
"Oishi Kuranosuke went down on his knees, and addressing the old man very respectfully, said: 'My lord, we are the retainers of Asano Takumi no Kami. Last year your lordship and our master quarrelled in the palace, and our master was sentenced to *hara kiri*, and his family was ruined. We have come tonight to avenge him, as is the duty of faithful and loyal men. I pray your lordship to acknowledge the justice of our purpose. And now, my lord, we beseech you to perform *hara kiri*. I myself shall have the honour to act as your second, and when in all humility I shall have received your lordship's head, it is my intention to lay it as an offering upon the grave of Asano Takumi no Kami.'

"Thus, in consideration of the high rank of Kotsuke no Suke, the Ronins treated him with the greatest courtesy, and over and over again entreated him to perform *hara kiri*. But he crouched speechless and trembling. At last Kuranosuke seeing that it was vain to urge him to die the death of a nobleman, forced him down and cut off his head with the same dirk with which Asano Takumi no Kami had killed himself. Then the forty-seven comrades, elated at having accomplished their design, placed the head in a basket, and prepared to depart; but before leaving the house they carefully extinguished all the lights and fires in the place lest by any accident a fire should break out and the neighbors suffer.

"As they were on their way to Takanawa, the suburb in which the temple called Sengakuji stands, the day broke; and the people flocked out to see the forty-seven men, who with their clothes and arms all blood-stained, presented a terrible appearance; and every one praised them, wondering at their valor and faithfulness."

Early in the morning they reached the palace of the Prince of Sendai and the Prince wishing to show his admiration for their devotion sent his chief councillor to bid them stop and be refreshed on their journey. After every courtesy had been shown them, they expressed grateful thanks and hastened on to Sengakuji where the abbot of the monastery welcomed them and led them to the grave of Takumi no Kami.

"And when they came to their lord's grave, they took the head of Kotsuke no Suke, and having washed it clean in a well hard by, laid it as an offering before the tomb. When they had done this, they engaged the priests of the temple to come and read prayers while they



THE TOMBS OF THE RONINS

burnt incense: first Oishi Kuranosuke burnt incense, and then his son Oishi Chikara, and after them the other forty-seven men performed the same ceremony. Then Kuranosuke, having given all the money that he had by him to the abbott, said:

"When we forty-seven men shall have performed *hara kiri*, I beg you to bury us decently. I rely upon your kindness. This is but a trifle that I have to offer; such as it is, let it be spent in masses for our souls!"

"And the abbott, marveling at the faithful courage of the men, with tears in his eyes pledged himself to fulfil their wishes. So the forty-seven Ronins, with their minds at rest, waited patiently until they should receive the orders of the government.

"At last they were summoned to the Supreme Court, where the governors of Yedo and the public censors had assembled; and the sentence passed upon them was as follows: 'Whereas, neither respecting the dignity of the city nor fearing the Government, having leagued yourselves together to slay your enemy, you violently broke into the house of Kira Kotsuke no Suke by night and murdered him, the sentence of the Court is, that for this audacious conduct, you perform *hara kiri*.' When the sentence had been read, the forty-seven Ronins

were divided into four parties, and handed over to the safe keeping of four different daimios; and sheriffs were sent to the palaces of those daimios in whose presence the Ronins were made to perform *hara kiri*. But, as from the very beginning they had all made up their minds that to this end they must come, they met their death nobly; and the corpses were carried to Sengakuji, and buried in front of the tomb of their master, Asano Takumi no Kami. And when the fame of this became noised abroad, the people flocked to the graves of these faithful men.

"Among those who came to pray was a Satsuma man, who, prostrating himself before the grave of Oishi Kuranosuke said: 'When I saw you lying drunk by the roadside at Yamashina, in Kioto, I knew not that you were plotting to avenge your lord; and thinking you to be a faithless man, I trampled on you and spat in your face as I passed. And now I have come to ask pardon and offer atonement for the insult of last year.' With those words he prostrated himself again before the grave and drawing a dirk from his girdle, stabbed himself in the belly and died. And the chief priest of the temple, taking pity upon him buried him by the side of the Ronins; and his tomb still remains to be seen with those of the forty-seven comrades."

Lafcadio Hearn

Through the courtesy of Houghton, Mifflin & Company, and Little, Brown & Company, THE CHAUTAUQUAN is enabled to reprint five Japanese sketches by the late Lafcadio Hearn, the American writer who lived for fifteen years in Japan and who, of all foreign students, best understood Japanese life and character.

The recent death of Hearn has aroused interest in the man whose books have been

quietly taking a high place in English literature. There is comparatively little known of his history. His father was an Irishman, surgeon in the English army, his mother a Greek. While Hearn was still young his parents were divorced and he was educated by relatives. When he was nineteen years old the property to which he was heir was lost in the failure of his guardian. He emigrated to Amer-

ica where as an itinerant reporter and man of letters he achieved a reputation as a brilliant writer of descriptive prose. One of his well known descriptions is that of the storm which swept away Last Island in the Gulf of Mexico. Hearn was also an admirable translator of French prose, for he was a lover and student of French literature. Pierre Loti he admired greatly, declaring him to be the greatest stylist of the nineteenth century.

It is as a translator of Japanese tradition and an interpreter of Japanese thought that Hearn acquired his greatest reputation. He went to Japan in 1890, taught English literature at the Imperial University, married a Japanese woman, and died a Japanese citizen. Japan fascinated him; the philosophy of Buddhism to his mind ranked with the evolutionary philosophy of Herbert Spencer as an explanation of the universe. Possessed of keen insight, and master of an exquisite style, it is small wonder that his essays upon Japanese subjects, and his stories and sketches based upon Japanese tradition, literature, incident, and folk lore, should constitute the most sympathetic and artistic study of Japanese thought and life ever made by an alien.

Of the five sketches here printed the one entitled "A Fragment" is based upon the Buddhistic conception of reincarnation. The pathetic and beautiful little story of the old Samurai and his cherry-tree illustrates a peculiar notion of self sacrifice. "Riki baka," again, throws an interesting side light on the far reaching theory of reincarnation. The two remaining stories of the screen maiden, and the snow maiden, are charming bits of Japanese folk-lore.

Fragment*

And it was at the hour of sunset that they came to the foot of the mountain. There was in that place no sign of life,—neither token of water, nor trace of plant, nor shadow of flying bird,—nothing but desolation rising to

desolation. And the summit was lost in heaven.

Then the Bodhisattva said to his young companion:—"What you have asked to see will be shown you. But the place of Vision is far; and the way is rude. Follow after me, and do not fear: strength will be given you."

Twilight gloomed about them as they climbed. There was no beaten path, nor any mark of former human visitation; and the way was over an endless heaping of tumbled fragments that rolled or turned beneath the foot. Sometimes a mass dislodged would clatter down with hollow echoings;—sometimes the substance trodden would burst like an empty shell. . . . Stars pointed and thrilled;—the darkness deepened.

"Do not fear, my son," said the Bodhisattva, guiding: "danger there is none, though the way be grim."

Under the stars they climbed,—fast, fast,—mounting by help of power superhuman. High zones of mist they passed; and they saw below them, ever widening as they climbed, a soundless flood of cloud, like the tide of a milky sea.

Hour after hour they climbed;—and forms invisible yielded to their tread with soft crashings;—and faint cold fires lighted and died at every breaking.

And once the pilgrim-youth laid hand on a something smooth that was not stone,—and lifted it;—and dimly saw the cheekless gibe of death.

"Linger not thus, my son!" ured the voice of the teacher;—"the summit that we must gain is very far away!"

On through the dark they climbed,—and felt continually beneath them the soft strange breakings,—and saw the icy fires worm and die,—till the rim of the night turned gray, and the stars began to fall, and the east began to bloom.

Yet still they climbed,—fast, fast,—mounting by help of power superhuman. About them now was frigidness of death,—and silence tremendous. . . . A gold flame kindled in the east.

Then first to the pilgrim's gaze the steeps revealed their nakedness;—and a trembling seized him,—and a ghastly fear. For there was not any ground,—neither beneath him nor about him nor above him,—but a heaping only, monstrous and measureless, of skulls and fragments of skulls and dust of bone,—with a shimmer of shed teeth strown through the drift of it, like the shimmer of scraggs of shell in the wrack of a tide.

"Do not fear, my son!" cried the voice of the Bodhisattva:—"only the strong of heart can win to the place of the Vision!"

Behind them the world had vanished. Nothing remained but the clouds beneath, and the sky above, and the heaping of skulls between,—up-slanting out of sight.

Then the sun climbed with the climbers; and there was no warmth in the light of him, but coldness sharp as a sword. And the horror of the stupendous height, and the nightmare of stupendous depth, and the terror of silence, ever grew and grew, and weighed upon the pilgrim, and held his feet,—so that suddenly all power departed from him, and he moaned like a sleeper in dreams.

*From "In Ghostly Japan," courtesy of the publishers, Little, Brown & Co.

"Hasten, hasten, my son!" cried the Bodhisattva, "the day is brief, and the summit is very far away."

But the pilgrim shrieked,—

"I fear! I fear unspeakably!—and the power has departed from me!"

"The power will return, my son," made answer the Bodhisattva. . . . "Look now below you and above you and about you, and tell me what you see."

"I cannot," cried the pilgrim, trembling and clinging;—"I dare not look beneath! Before me and about there is nothing but the skulls of men."

"And yet, my son," said the Bodhisattva, laughing softly,—and yet you do not know of what this mountain is made."

The other, shuddering, repeated:—

"I fear!—unutterably I fear! . . . there is nothing but the skulls of men!"

"A mountain of skulls it is," responded the Bodhisattva. "But know, my son, that all of them ARE YOUR OWN! Each has at some time been the nest of your dreams and delusions and desires. Not even one of them is the skull of any other being. All,—all without exception,—have been yours, in the billions of your former lives."

Jiu-roku-zakura*

In Wakégori, a district of the province of Iyo, there is a very ancient and famous cherry-tree, called *Jiu-roku-zakura*, or "the Cherry-tree of the Sixteenth Day," because it blooms every year upon the sixteenth day of the first month (by the old lunar calendar),—and only upon that day. Thus the time of its flowering is the Period of Great Cold,—though the natural habit of the cherry-tree is to wait for the spring season before venturing to blossom. But the *Jiu-roku-zakura* blossoms with a life that is not—or, at least, was not originally—its own. There is the ghost of a man in that tree.

He was the samurai of Iyo; and the tree grew in his garden; and it used to flower at the usual time,—that is to say, about the end of March or the beginning of April. He had played under that tree when he was a child; and his parents and grandparents and ancestors had hung to its blossoming branches, season after season for more than a hundred years, bright strips of colored paper inscribed with poems of praise. He himself became very old,—outliving all his children; and there was nothing in the world left for him to love except the tree. And lo! in the summer of a certain year, the tree withered and died!

Exceedingly the old man sorrowed for his tree. Then kind neighbors found him a young and beautiful cherry-tree, and planted it in his garden,—hoping thus to comfort him. And he thanked them, and pretended to be glad. But really his heart was full of pain; for he had loved the old tree so well that nothing could have consoled him for the loss of it.

At last there came to him a happy thought:

*From "Kwaidan," by Lafcadio Hearn. Used by special permission of, and arrangement with, Messrs. Houghton, Mifflin & Co.

he remembered a way by which the perishing tree might be saved (It was the sixteenth day of the first month.) Alone he went into his garden, and bowed down before the withered tree, and spoke to it, saying: "Now deign, I beseech you, once more to bloom,—because I am going to die in your stead." (For it is believed that one can really give away one's life to another person, or to a creature, or even to a tree, by the favor of the gods;—and thus to transfer one's life is expressed by the term *migawari ni tatsu*, "to act as a substitute.") Then under the tree he spread a white cloth, and divers coverings, and sat down upon the coverings, and performed *hara-kiri* after the fashion of a samurai. And the ghost of him went into the tree, and made it blossom in that same hour.

And every year it still blooms on the sixteenth day of the first month, in the season of snow.

Riki-Baka*

His name was Riki, signifying Strength; but the people called him Riki-the-Simple, or Riki-the-Fool,—"*Riki-Baka*,"—because he had been born into perpetual childhood. For the same reason they were kind to him,—even when he set a house on fire by putting a lighted match to a mosquito-curtain, and clapped his hands for joy to see the blaze. At sixteen years he was a tall, strong lad; but in mind he remained always at the happy age of two, and therefore continued to play with very small children. The bigger children of the neighborhood, from four to seven years old, did not care to play with him, because he could not learn their songs and games. His favorite toy was a broomstick, which he used as a hobbyhorse; and for hours at a time he would ride on that broomstick, up and down the slope in front of my house, with amazing peals of laughter. But at last he became troublesome by reason of his noise; and I had to tell him that he must find another playground. He bowed submissively, and then went off,—sorrowfully trailing his broomstick behind him. Gentle at all times, and perfectly harmless if allowed no chance to play with fire, he seldom gave anybody cause for complaint. His relation to the life of our street was scarcely more than that of a dog or a chicken; and when he finally disappeared, I did not miss him. Months and months passed by before anything happened to remind me of Riki.

"What has become of Riki?" I then asked the old woodcutter who supplies our neighborhood with fuel. I remembered that Riki had often helped him to carry his bundles.

"*Riki-Baka*?" answered the old man. "Ah. Riki is dead—poor fellow! . . . Yes, he died nearly a year ago, very suddenly: the doctors said that he had some disease of the brain. And there is a strange story now about that poor Riki."

*From "Kwaidan," by Lafcadio Hearn. Used by special permission of, and arrangement with, Messrs. Houghton, Mifflin & Co.

"When Riki died, his mother wrote his name, '*Riki-Baka*,' in the palm of his left hand,—

putting 'Riki' in the Chinese character, and 'Baka' in *kana*.† And she repeated many prayers for him,—prayers that he might be reborn into some more happy condition.

"Now, about three months ago, in the honorable residence of Nanigashi-Sama, in Kojimachi, a boy was born with characters on the palm of his left hand; and the characters were quite plain to read,—'RIKI-BAKA'!"

"So the people of that house knew that the birth must have happened in answer to somebody's prayer; and they caused inquiry to be made everywhere. At last a vegetable-seller brought word to them that there used to be a simple lad called Riki-Baka, living in the Ushigomé quarter, and that he had died during the last autumn; and they sent two men-servants to look for the mother of Riki.

"Those servants found the mother of Riki, and told her what had happened; and she was glad exceedingly—for that Nanigashi house is a very rich and famous house. But the servants said that the family of Nanigashi-Sama were very angry about the word 'Baka' on the child's hand. 'And where is your Riki buried?' the servants asked. 'He is buried in the cemetery of Zendoji,' she told them. 'Please to give us some of the clay of his grave,' they requested.

"So she went with them to the temple Zendoji, and showed them Riki's grave; and they took some of the grave-clay away with them, wrapped up in a *furoshiki*.* . . . They gave Riki's mother some money,—ten yen."

"But what did they want with that clay?" I inquired.

"Well," the old man answered, "you know that it would not do to let the child grow up with that name on his hand. And there is no other means of removing characters that come in that way upon the body of a child: you must rub the skin with clay taken from the grave of the body of the former birth."

Yuki-onna†

In a village of Musashi Province, there lived two woodcutters: Mosaku and Minokichi. At the time of which I am speaking, Mosaku was an old man; and Minokichi, his apprentice, was a lad of eighteen years. Every day they went together to a forest situated about five miles from their village. On the way to that forest there is a wide river to cross; and there is a ferry-boat. Several times a bridge was built where the ferry is; but the bridge was each time carried away by a flood. No common bridge can resist the current there when the river rises.

Mosaku and Minokichi were on their way home, one very cold evening, when a great

†The syllabic as opposed to the Chinese form of writing.

*A square piece of cotton cloth, or other woven material, used as a wrapper in which to carry small packages.

†From "Kwaidan," by Lafcadio Hearn. Used by special permission of, and arrangement with, Messrs. Houghton, Mifflin & Co.

snowstorm overtook them. They reached the ferry; and they found that the boatman had gone away, leaving his boat on the other side of the river. It was no day for swimming; and the woodcutters took shelter in the ferryman's hut,—thinking themselves lucky to find any shelter at all. There was no brazier in the hut, nor any place in which to make a fire: it was only a two-mat* hut, with a single door, but no window. Mosaku and Minokichi fastened the door, and lay down to rest, with their straw rain-coats over them. At first they did not feel very cold; and they thought the storm would soon be over.

The old man almost immediately fell asleep; but the boy, Minokichi, lay awake a long time, listening to the awful wind, and the continual slashing of the snow against the door. The river was roaring; and the hut swayed and creaked like a junk at sea. It was a terrible storm; and the air was every moment becoming colder; and Minokichi shivered under his rain-coat. But at last, in spite of the cold, he too fell asleep.

He was awakened by a showering of snow in his face. The door of the hut had been forced open; and, by the snow-light (*yuki-akari*), he saw a woman in the room,—a woman all in white. She was bending above Mosaku, and blowing her breath upon him;—and her breath was like a bright white smoke. Almost in the same moment she turned to Minokichi, and stooped over him. He tried to cry out, but found that he could not utter any sound. The white woman bent down over him, lower and lower, until her face almost touched him; and he saw that she was very beautiful, —though her eyes made him afraid. For a little time she continued to look at him;—then she smiled, and she whispered:—"I intended to treat you like the other man. But I cannot help feeling some pity for you,—because you are so young. . . . You are a pretty boy, Minokichi; and I will not hurt you now. But, if you ever tell anybody—even your own mother—about what you have seen this night, I shall know it; and then I will kill you. . . . Remember what I say!"

With these words, she turned from him, and passed through the doorway. Then he found himself able to move; and he sprang up, and looked out. But the woman was nowhere to be seen; and the snow was driving furiously into the hut. Minokichi closed the door, and secured it by fixing several billets of wood against it. He wondered if the wind had blown it open;—he thought that he might have been only dreaming, and might have mistaken the gleam of the snow-light in the doorway for the figure of a white woman; but he could not be sure. He called to Mosaku, and was frightened because the old man did not answer. He put out his hand in the dark, and touched Mosaku's face, and found that it was ice! Mosaku was stark and dead. . . .

By dawn the storm was over; and when the ferryman returned to his station, a little after sunrise, he found Minokichi lying senseless beside the frozen body of Mosaku. Mino-

* That is to say, with a floor-surface of about six feet square.

kichi was promptly carried for, and soon came to himself, but remained a long time ill from the effects of the cold of that terrible night. He had been greatly frightened also by the old man's death; but he said nothing about the vision of the woman in white. As soon as he got well again, he returned to his calling,—going alone every morning to the forest, and coming back at nightfall with his bundles of wood, which his mother helped him to sell.

One evening, in the winter of the following year, as he was on his way home, he overtook a girl who happened to be traveling by the same road. She was a tall, slim girl, very good-looking; and she answered Minokichi's greeting in a voice as pleasant to the ear as the voice of a song-bird. Then he walked beside her; and they began to talk. The girl said that her name was O-Yuki;* that she had lately lost both of her parents; and that she was going to Yedo, where she happened to have some poor relations, who might help her to find a situation as servant. Minokichi soon felt charmed by this strange girl; and the more that he looked at her, the handsomer she appeared to be. He asked her whether she was yet betrothed; and she answered, laughing, that she was free. Then, in turn, she asked Minokichi whether he was married, or pledged to marry; and he told her that, although he had only a widowed mother to support, the question of an "honorable daughter-in-law" had not yet been considered, as he was very young. . . . After these confidences, they walked on for a long while without speaking; but, as the proverb declares, *Ki ga aréba, mé mo kuchi hodo ni mono wo iu*: "When the wish is there, the eyes can say as much as the mouth." By the time they reached the village, they had become very much pleased with each other; and then Minokichi asked O-Yuki to rest awhile at his house. After some shy hesitation, she went there with him; and his mother made her welcome, and prepared a warm meal for her. O-Yuki behaved so nicely that Minokichi's mother took a sudden fancy to her, and persuaded her to delay her journey to Yedo. And the natural end of the matter was that Yuki never went to Yedo at all. She remained at the house, as an "honorable daughter-in-law."

O-Yuki proved a very good daughter-in-law. When Minokichi's mother came to die,—some five years later,—her last words were words of affection and praise for the wife of her son. And O-Yuki bore Minokichi ten children, boys and girls,—handsome children all of them, and very fair of skin.

The country-folk thought O-Yuki a wonderful person, by nature different from themselves. Most of the peasant-women age early; but O-Yuki, even after having become the mother of ten children, looked as young and fresh as on the day when she first came to the village.

One night, after the children had gone to sleep, O-Yuki was sewing by the light of a

*This name, signifying "Snow," is not uncommon. On the subject of Japanese female names, see Lafcadio Hearn's paper in the volume entitled "Shadowings."

paper lamp; and Minokichi, watching her, said:—

"To see you sewing there, with the light on your face, makes me think of a strange thing that happened when I was a lad of eighteen. I then saw somebody as beautiful and white as you are now—indeed, she was very like you."

Without lifting her eyes from her work, O-Yuki responded:—

"Tell me about her. . . . Where did you see her?"

Then Minokichi told her about the terrible night in the ferryman's hut,—and about the White Woman that had stooped above him, smiling and whispering,—and about the silent death of old Mosaku. And he said:—

"Asleep or awake, that was the only time that I saw a being as beautiful as you. Of course, she was not a human being; and I was afraid of her,—very much afraid,—but she was so white! . . . Indeed, I have never been sure whether it was a dream that I saw, or the Woman of the Snow."

O-Yuki flung down her sewing, and arose, and bowed above Minokichi where he sat, and shrieked into his face:—

"It was I—I—I! Yuki it was! And I told you then that I would kill you if you ever said one word about it! . . . But for those children asleep there, I would kill you this moment! And now you had better take very, very good care of them; for if ever they have reason to complain of you, I will treat you as you deserve!"

Even as she screamed, her voice became thin, like a crying of wind;—then she melted into a bright white mist that spired to the roof-beams, and shuddered away through the smoke-hole. . . . Never again was she seen.

The Screen-Maiden*

Says the old Japanese author, Hakubai-En Rosui:—

"In Chinese and in Japanese books there are related many stories,—both of ancient and modern times,—about pictures that were so beautiful as to excite a magical influence upon the beholder. And concerning such beautiful pictures,—whether pictures of flowers or of birds or of people, painted by famous artists,—it is further told that the shapes of the creatures or the persons, therein depicted, would separate themselves from the paper or the silk upon which they have been painted, and would perform various acts;—so that they became, by their own will, really alive. We shall not now repeat any of the stories of this class which have been known to everybody from ancient times. But even in modern times the fame of the pictures painted by Hishigawa Kichibei—'Hishigawa's Portraits'—has become widespread in the land."

He then proceeds to relate the following story about one of the so-called portraits:—

There was a young scholar of Kyoto whose name was Tokkei. He used to live in the street called Muromachi. One evening, while on his way home after a visit, his attention was

*From "Shadowings," courtesy of the publishers, Little, Brown & Co.

attracted by an old single-leaf screen (*tsuitate*), exposed for sale before the shop of a dealer in second-hand goods. It was only a paper-covered screen; but there was painted upon it the full-length figure of a girl which caught the young man's fancy. The price asked was very small: Tokkei bought the screen, and took it home with him.

When he looked again at the screen, in the solitude of his own room, the picture seemed to him much more beautiful than before. Apparently it was a real likeness,—the portrait of a girl fifteen or sixteen years old; and every little detail in the painting of the hair, eyes, eyelashes, mouth, had been executed with a delicacy and a truth beyond praise. The *manajiri** seemed "like a lotos-blossom courting favor;" the lips were "like the smile of a red flower;" the whole young face was inexpressibly sweet. If the real girl so portrayed had been equally lovely, no man could have looked upon her without losing his heart. And Tokkei believed that she must have been thus lovely;—for the figure seemed alive,—ready to reply to anybody who might speak to it.

Gradually, as he continued to gaze at the picture, he felt himself bewitched by the charm of it. "Can there really have been in this world," he murmured to himself, "so delicious a creature? How gladly would I give my life—nay, a thousand years of life!—to hold her in my arms even for a moment!" (The Japanese author says "for a few seconds.") In short he became so enamored of the picture,—so much enamored of it as to feel that he never could love any woman except the person whom it represented. Yet that person, if still alive, could no longer resemble the painting: perhaps she had been buried long before he was born!

Day by day, nevertheless, this hopeless passion grew upon him. He could not eat; he could not sleep: neither could he occupy his mind with those studies which had formerly delighted him. He would sit for hours before the picture, talking to it,—neglecting or forgetting everything else. And at last he fell sick—so sick that he believed himself going to die.

Now among the friends of Tokkei there was one venerable scholar who knew many strange things about old pictures and about young hearts. This aged scholar, hearing of Tokkei's illness, came to visit him, and saw the screen, and understood what had happened. Then Tokkei, being questioned, confessed everything to his friend, and declared:—"If I cannot find such a woman, I shall die."

The old man said:—

"That picture was painted by Hishigawa Kichibei,—painted from life. The person whom it represents is not now in the world. But it

*Also written *méjiri*,—the exterior canthus of the eye. The Japanese (like the old Greek and old Arabian poets) have many curious dainty words and similes to express particular beauties of the hair, eyes, eyelids, lips, fingers, etc.

is said that Hishigawa Kichibei painted her mind as well as her form, and that her spirit lives in the picture. So I think that you can win her."

Tokkei half rose from his bed, and stared eagerly at the speaker.

"You must give her a name," the old man continued;—"and you must sit before her picture every day, and keep your thoughts constantly fixed upon her, and call her gently by the name which you have given her, *until she answers you*."

"Answers me!" exclaimed the lover, in breathless amazement.

"Oh, yes," the adviser responded, "she will certainly answer you. But you must be ready, when she answers you, to present her with what I am going to tell you."

"I will give her my life!" cried Tokkei.

"No," said the old man;—"you will present her with a cup of wine that has been bought at one hundred different wine-shops. Then she will come out of the screen to accept the wine. After that, probably she herself will tell you what to do."

With these words the old man went away. His advice aroused Tokkei from despair. At once he seated himself before the picture, and called it by the name of a girl—(what name the Japanese narrator has forgotten to tell us)—over and over again, very tenderly. That day it made no answer, nor the next, nor the next. But Tokkei did not lose faith or patience; and after many days it suddenly one evening answered to its name,—

"*Hai*" (Yes.)

Then quickly, quickly, some of the wine from a hundred different wine-shops was poured out, and reverently presented in a little cup. And the girl stepped from the screen, and walked upon the matting of the room, and knelt to take the cup from Tokkei's hand,—asking, with a delicious smile:—

"How could you love me so much?"

Says the Japanese narrator: "She was much more beautiful than the picture,—beautiful to the tips of her finger-nails,—beautiful also in heart and temper,—lovelier than anybody else in the world." What answer Tokkei made to her question is not recorded: it will have to be imagined.

"But will you not soon get tired of me?" she asked.

"Never while I live!" he protested.

"And after—?" she persisted:—"for the Japanese bride is not satisfied with love for one life-time only."

"Let us pledge ourselves to each other," he entreated, "for the time of seven existences."

"If you are ever unkind to me," she said, "I will go back to the screen."

They pledged each other. I suppose that Tokkei was a good boy,—for his bride never returned to the screen. The space that she had occupied upon it remained a blank.

Exclaims the Japanese author,—

"How very seldom do such things happen in this world!"

Work and Play as Factors in Education*

By Jane Addams

Of Hull House, Chicago.

IT gives me a very great deal of pleasure to speak to this class this morning and to all the old Chautauquans who gather here every summer, partly because this institution is one of the most American among all our educational experiments and partly because there are some things I should like to say to this year's class in regard to the effect the new type of education is having on the problems which face our American life and our future.

Of course we all know that never before in the history of the world has there been such a passing to and fro on the face of the earth, largely because such migration has never before been possible from the transportation standpoint. A man and his family can come from Naples in eighteen days, and in certain seasons for eighteen dollars. Asiatics, as well as Europeans, are coming to us every year, but we for the most part know little about them, and are slow to bid them welcome on the deeper side of things. We accept their labor in the building of railroads. We accept their muscle in our factories, in the doing of our heavy work. The finest spinning which is being done in America at this moment is coming from Lowell and is being done entirely by Greeks. We accept all these things from them and yet, unless we take heed, we are going to miss from them the very best they can give us, to ignore their long reserves of experience in lines such as we do not have. Unless we take some pains to teach them somewhat of our language and learn somewhat of theirs, a whole generation will live and die without any genuine relation between us. And it is because this great school, this great Chautauqua experiment, consists largely of adults, of people who have kept their

minds open, who have been able to widen them in new directions as they have grown older, of people who believe that education is not merely preparation, that I venture to state that the people here are the ones who will most readily understand this great demand which is coming to us adult Americans that they will come to understand the peoples from all parts of the world and to find out what it is that they have that will be of benefit to us, to respond with that which will be of benefit to them, until we are all ashamed of ourselves when we are separated by differences of language or differences of dress and manner, or when we are content to go along day by day and say no word of fellowship.

Yesterday I was delayed at Westfield several hours. I talked to some of the people as I had opportunity. The first three men I met were Italians, the fourth an American, and the fifth a Syrian. This may have been merely an accident. It may be I have eyes for Italians and Syrians, but I was not consciously trying to find them. I merely looked on the streets of a Western New York town to find it as cosmopolitan as the streets of Chicago in the district in which I live.

I can well imagine that an historian writing about America one hundred years from now might say, "The last decade of the nineteenth century and the opening of the twentieth saw a tremendous increase of population from all parts of the world. But for some reason the American people remained strangely indifferent to this phenomenon; they took no pains to discover what these people might have brought nor to incorporate them into their national life, and they lost an immense opportunity." There is a challenge to us perhaps such as no nation has ever had before.

There is another point which I would

*Recognition Day address at Chautauqua, New York, 1905.



MISS JANE ADDAMS

like to bring before this audience, and that is in regard to the child and the new way of looking on child life, which is growing in different parts in America, but growing far too slowly. We all now accept the statement, which I believe John Fiske was the first to use, that as childhood is prolonged in the race or the individual, the adult intellect is going to be better and stronger, and the greater are the possibilities for intellectual development. There is something else equally true—that in proportion as the playtime of the child is lengthened, we have a new opportunity for adult culture. That is what the psychologists mean when they say that culture is not mere learning, pegging away and getting a lot of things in one's head, but it means the power of enjoyment as one goes along, the power to play with a fact and get pleasure out of it, and if we have not that, although we may be learned we are still uncultivated people.

What is it a child does when he plays? He anticipates the life about him and anticipates his life to follow. We cannot get culture merely by making an individual effort; we must also combine this with social relations. We must keep ourselves constantly so using that culture for the benefit of ourselves and of people near us, that we can share it and get pleasure out of it. Some of us see that in the crowded districts of our cities the one thing which stands for culture as against mere mechanical learning, the thing which will keep life from becoming commonplace and dead, is the constant play of little children with each other. Often in one neighborhood all kinds of people are thrown together from all quarters of the globe. Formerly when people came to a city or a neighborhood there was some sort of a personal tie between them almost as in the village in which most of us were born and brought up. But now new people coming to the cities to work in great factories, to help load and unload ships and cars, are held together entirely by

impersonal ties; members of a given group do not know the other members. What agency exists to acquaint them with each other, to span the gulf of language, religion and all that keeps them apart? It is the little children who play in the streets. They are doing the work which cultivated people ought to be undertaking consciously and doing better. The children are the only ones who are coming together and showing how much stronger human nature is than any other tie. The Italian child understands the Russian child, they attend school together and in pursuing their common tasks begin to understand each other.

An experience of that sort you have had who have enjoyed fellowship in securing your education. The impulse to know has brought you together in the more universal relation—that relation which might unite all of us.

You have come together here and marched together, not because you happened to live next door to each other, but because you are moved by a great common impulse, because you have studied the great masterpieces of literature, and have read together some of the great studies in science. You have discovered in what fellowship consists. It would be a great human achievement if you could bring that into the life about us, into our cities where we find little knots of lonely people getting old and worn because they have no chance for the play of their more human faculties and the only thing that is keeping it alive is the little children before they are caught and put into factories or into the public school—for sometimes the public school crushes out that very play spirit which this age needs as no other age has needed it.

There is still a third point on which I would lay stress—the newer treatment of crime, of disease, of all those things which we call the subjects for social amelioration. All that side of life is being approached from an entirely different stand-

point from that undertaken before. Thus we say that no criminal, however abandoned, no disease however much we may have called it incurable, no city slum however wretched, can possibly be helped or ameliorated unless we know personally some of the conditions which brought it about, and that we can only know those as we know the people. It is not possible to understand the boy of the city, who seems to spend his time in petty tricks, unless one understands this inheritance and his environment from the study of literature and historic background. In order to get at the most wretched things which civilization permits, we must bring to their study the results of the new kind of education or they will elude us.

For many years we have considered consumption a disease which would be with us always. Now, suddenly, people are beginning to say this thing may be avoided, controlled; that it may pass from the face of the earth as the black plague has done if we undertake its control intelligently. We must go into the sweat-shops, the crowded tenement houses, and find the people who are afflicted. We cannot get to them by printed tracts, but we must understand by daily intercourse the people who need the knowledge which we bear. So we are getting in New York and Chicago corps of physicians, nurses and other people who are beginning a campaign not only through knowledge but by developing the art of social intercourse into a new art, by knowing the most wretched person and inspiring in him the best which he has and teaching him the control which he has altogether lacked.

We have in Chicago a juvenile court which takes the bad boys and girls at the time of their first arrest and sees to it that they are not put into prison. The probation officer tries to find out all about the boy, the family, the school, all the possible resources of the child's life which might make for better living, and then he says to the boy, "These public schools

were established for you; if you cannot study arithmetic we will give you something else; if you cannot study grammar and spelling we will give you some work you can do with your hands, but you must go to school and stay there because it is for the interest of the community and your own salvation." And thus one boy may modify the curriculum of the school in his town, may introduce playgrounds and baths. I simply use this example to show how the study of one individual, if it is done in the spirit of fellowship and with the power which the really educated person can bring, may meet and overcome various problems. This probation officer feels that he represents not one person dealing with one child, but that he represents the whole effort toward getting at the sources of juvenile crime, toward getting rid of certain classes of crime which have disgraced our cities because no man ever intelligently undertook to understand them. And when they are understood they can be removed as other causes are removed.

The new education, of course, develops not only the individual, but enlarges the family life, as it discovers new sources of combination and companionship between the members of the family. But in addition it brings a new spirit, a new power and consciousness to bear on our social problems. The young people educated in our old fashioned schools and colleges who fall into the snare of self-culture will be of no use to us. But those who have learned to expand their minds and enlarge their powers of perception, will be able for example, to take an interest in the Italian immigrant and ask, What can I do for that man, how can I understand him? How may I bring him into contact with my life? Such a person is a cultivated person, organizing his knowledge in connection with his experiences, making all life fuller and better, and being as unlike the uncultivated person as the man who has eyes and ears for birds and

flowers along the country road is unlike the man passing unseeing and unhearing.

I believe it is through such methods as this which unlocks the new power of fellowship, that we will be able to grasp our great problems of increase of population, of overcrowded cities, of child life lost to the child.

I wish to say for myself that I have seldom been more stirred than this morning as I saw this class file by to receive the diplomas which many of you must have found hard to attain, and which many would not have attained to but for the sense of fellowship which came to you

with the realization that other people were doing the same study. It buoys us up to come to a life outside of ourselves, and I would only beg of you to break out still further into the world about you till it includes the man who seems quite unlike ourselves. Although his real experiences are so like our own this man is forlorn because he does not realize there is any fellowship in this land to which he comes, who thinks that all we want is money and muscle. As our land is growing cosmopolitan in its peoples, let us meet it with a cosmopolitan culture, let us meet it with a cosmopolitan fellowship.

The Vesper Hour*

By Chancellor John H. Vincent

IN civilized society it is usually assumed that man is the builder, the proprietor and the protector of the home. He is supposed to provide the revenues that support it. He wears the yoke of commercial, industrial, political, military and other service. Man is physically stronger than woman. He is supposed to be coarser in texture, more courageous, and hence more familiar with the rougher side of life. His constant association with men outside of the home modifies his standards of character and conduct, and he is consequently more likely to be more positive, more outspoken, more abrupt, more masterful, less sensitive than woman, with less repugnance to profanity, indelicacy and the gratification of petty passions.

Woman is often accounted and called the "weaker vessel." She is supposed to be dependent on father and husband for protection, and to them she looks for

financial support. She is physically more delicate, lives more indoors, cares for the children, looks up to her husband who has authority, recognized by law, tradition and custom. In better conditions of society she controls the parlor, the nursery and the kitchen. In still better conditions, she becomes teacher of her own household, inspirer of her children, is very often understood to be "the power behind the throne" in business and political as well as in domestic affairs. Where her grace and tenderness are equal to her power of control, blessed is he who even though it be in appearance only, sits on the throne!

The Church, like the State, has usually been under the control of men. Men have made its laws, filled its offices, constituted its ministry. And yet in all the Churches the most important factors are the mothers who teach and the women who pray.

The true power of the State and of the

The Vesper Hour, to be contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, will continue the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

Church and of Society is in the recognition of sex-distinctions, and yet the provision for the perfect development of both sexes and the qualities they respectively represent,—manhood with its force, aggressiveness and boldness, and womanhood with its silent energy, patience, delicacy and persistency.

A church with a celibate priesthood is likely to depreciate womanhood at its noblest, may turn such priest-men into women and may make women to serve the church chiefly as bearers of children or sisters of service and value them chiefly as instruments for the numerical increase of the Church. Such a Church can never really exalt womanhood. True it may worship one woman, as the Mother of our Lord, but in so doing eclipses Him and makes an idol of her. Such a Church may subject the motherhood of our homes to the more easy control of the priesthood and simply make it impossible for woman to be man's equal in the family, society and the state. It thus belittles both man and woman,—making real companionship of the noblest kind, and a genuine, mutual appreciation practically impossible. The Church becomes a refuge for ignorance and weakness, pointing sufferers and subject people to the future which holds beyond the veil the strength and the consolation which *Christ means his Church to have on the earth and in this present life.*

The Church theory I have referred to renders the truest Christian home impossible,—the Home at its best where husband and wife being equal become Father and Mother, where the distinctive masculine and feminine elements are developed in their strength and beauty, true individuality and independence maintained and the Church made, as it is, the servant of the Home and of Society,—a school of character,—manly character and womanly character,—for the life that now is and for that which is to come.

The true church is not *for women*, but for men and women, to make men

stronger and wiser for service in this world and in all legitimate departments of life, and to make stronger women and wiser women to be associates of the worthiest men, and with men to be the joint founders of a human and a divine Society,—a noble Society on earth and in heaven. We need a Church for manly men. And it must at the same time be a Church for womanly women.

The false ideal of the Church, with its celibate priests, and its meek, white-faced celibate sisters may also creep into Protestantism and leave the Church weakened in two ways. First: Men get the idea that the Church is somehow a refuge and resting place and house of consolation for women who being weak need its comforts. The Church is a place for sentiment and tears, a place for preparation for death, for sacraments and symbols and songs and solemnities. It is not for stalwart men of the world and for young fellows who stand in the splendid arena of life with its glorious possibilities stretching out on every hand. It is not for men who want to live and not die; for men who want to *achieve* and who do not and cannot sigh after immediate rest in a supernal sphere, with such passion for life and such energy of life in the heart of them.

The Church is weak in another way. As men assume that the Church is for women who are weak enough to believe in the future life, women themselves come to believe that Religion and Church loyalty antagonize culture and the "joy of living" in this interesting present. Women have brain power and want to cultivate it. To them the worlds of Science, Art, Literature and Society are attractive. They want to *know* and to *be* and to *do*. They want to be wives and mothers, but as such they want power and enthusiasm that life may be both *interesting* and useful. The modern emancipation of women has unfortunately increased the number of sceptical women because the Church

has not given the correct theory of Home and of Life to men and women.

The daughters of Eve do not care to become mere drudges,—sewing, sweeping, scrubbing, cooking, nursing, getting five meals a day for unappreciative men, spending spare hours in gossip about other people and taking care of children as they would of young animals,—to raise them and turn them loose on the world as the race has done for generations. And all the while these limited women are sent to the Church for what is called “consolation” in the shape of a hope of a far away future blessedness. Sensible women protest against such theories of life and of the Church. What we need is a just idea of both the Home and the Church, and in fact of Life itself in its entirety, as a *Scheme of Character Building*, with our Redeemer Jesus Christ as Teacher, Guide and Friend,—a School for men and women, for men as really as for women, and for men and women as live “folks” in a real world which is not a convent and not a monastery. Christ prayed (and he knew life) “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.”

The Church is designed to develop individual trust, sympathy, self control, unselfishness, usefulness, submission to God, the service of man, the improvement of society, the making of this world better while as individuals we hold ourselves ready for the summons into eternity when God will.

This little formula written years ago is a good guide for daily life:

These five things we should daily desire and seek:

1. The highest ideal of a noble and generous manhood; and of a pure and earnest womanhood;
2. A sense of sin, a loathing of it in all forms, and an intense desire to be free from its power;
3. A vigorous and steady endeavor to attain strength, spirituality and skill

in doing good;

4. A simple trust in JESUS CHRIST,—a *resting* in Him;

5. A constant, fervent, believing effort to gain largeness, liberty and love.

The Church covers a life-long school term. Its influence for good is needed by both women and men,—by one sex no more than by the other. In Scotland and in Canada you will find as many men as women in the public services. The *family* most closely connected with the Church is likely to be perpetuated as an exponent of the highest integrity, mutual affection and general usefulness. Death coming into such a home is but the opening of a door from one room to another in a pleasant home. Affliction, financial disaster, bereavement in connection with such a home have compensations found nowhere else. Church going and Church enthusiasm exalt ideals of manhood in a family and in a community. Young men are by such associations protected from demoralizing tendencies in modern civilization.

Business men are saved from the sway of mercenary motive and the moral and spiritual blindness and hardness to which business exposes men.

The educating power of architecture, music, reverent silence, the making of the Holy Sabbath as a day of days, the voice of a living man reading the Holy Scriptures, the chorus of a multitude in the service of praise, the exposition by a thoughtful and fervent minister of God's Holy Word, the development of a social conscience, the simple *fact* of the congregation of the strongest men and women of a community thus sanctifying God's day, the bringing to popular attention of the beautiful, the matchless Christ,—all these elements tend to establish a noble civilization.

The ringing bells, the gathering crowd, the united families, the living minister, the open Bible,—all furnish an object lesson of the most effective character.

There is one class of the community most seriously damaged by men's neglect of the Church and most generally helped by men's example and loyalty to it,—our young people,—the boys who are no longer mere boys nor yet quite men, who begin to overvalue themselves, to whom this world seems to be everything and the invisible relations of truth, righteousness and eternity mere terms. These young folks are impressed by the example of men, practical, cultivated men, going on God's day to God's house and thus giving the weight of their testimony to the great verities of religion. Men owe it not only to children and youth but to women to give their influence to the Church. Women are really no more superstitious than men. Nor are they more cowardly. Bismarck of Germany and J. G. Blaine of America were both superstitious about Friday and about the number 13. It is not true that women are weaker in this

world than their sons, brothers and husbands. But women do express more seriously than men their deepest feeling; and in fact, as for man and woman, both are weak and dependent, and both need God. When death comes to the strongest man, the greatest hero, he finds his need of the undergirding of the everlasting arms. He may be a stalwart man of fifty years, a statesman, a soldier and as brave as a lion and heroic in his noble manliness. But he does not compromise a single feature of his splendid manhood when face to face with death, he says, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside still waters; he restoreth my soul. He leadeth me in paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

Barbara at Home*

By Mary E. Merington

IT was the evening of the literary club, and Barbara was late. And because she was late her usually docile hair bristled rebelliously under her nervous fingers; she stumbled over the cat on her way down stairs and ripped the flounce of her dress; and to crown all, when she was over a hundred yards from the house she discovered that she had left her note-book at home. As a consequence the meeting was well under way before she joined the circle at Judge Hanson's.

"We'd half a mind to send the town-crier after you, Barbie," said her host; "You're generally in on the tick of the clock. What was the matter?" Barbara

murmured something about a late supper and the cat, at which Mrs. Fletcher laughed knowingly and said in her cheerful way, "'Pears to me the cat came in a letter I fetched up from the mail and left at Barbie's just afore supper. It was heavy enough to hold a whole kit of news, —and the pos'mark looked to me like Boston." Barbara turned rosy red.

"When's 'Liphalet coming home?" asked Tom Hanson.

"Who said anything 'bout 'Liphalet," spoke up Mrs. Fletcher; "Do you s'pose he's the only man in Boston who can write?"

Barbara's cheeks flamed like peonies, but she kept her voice steady as she answered Tom, saying that Eliphalet intended to run home for a short visit in Thanksgiving week; then she turned the

*The story entitled "Barbara" which appeared in THE CHAUTAUQUAN for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

conversation by asking what had been done about choosing a name for the Club.

"Report laid on the table," said the chairman, "until next meeting. Jim Henderson had just finished giving us the war news when you came in; we are now ready to start on our philological excursions. Supposing you lead off." Barbara picked up her note-book and began without demur.

"I have come across an extremely interesting word," she said. "In writing to John Baxter, telling him to come and fix the front door, I set down the word *door-jamb*; for curiosity I looked in the dictionary to see why jamb is spelled with a *b*. I found enough of an answer to talk about for a whole evening and I jotted down the salient points of interest as my contribution for tonight's program. In order to understand thoroughly the notes that I have made, you must please remember that the letters *c*, *g*, *h*, *j*, used frequently to be pronounced with a marked guttural sound as they are in many words today. Take as examples the Spanish *Gila*, the German *fertig*. The Scotch *loch*, the Irish *lough*, all contain this rough breathing sound. In olden times there was a king Hlodwig whose name became Clovis in France, Ludwig in Germany and Lewis in England; so too Gaul or Galle became Wales.

In like manner the Celtic word *cam*, meaning crooked, came to be spelled here with a *g*, there with an *h* and yet again with a *j*. In England the upper part of the leg is the *ham*, in French it is the *jambon*; *gamba* is the Italian word for leg, *jambe* the French; the *jamb*s are the legs of the door. In the Greek alphabet *G* is the crooked letter gamma.

In Ben Johnson's play "The Sad Shepherd," which I saw when I was in Boston, the witch's son speaks of his nose as being *camused*, flat and crooked, and in France such a nose is said to be *camois*. I used to wonder what people meant when the spoke of a man as having a *game-leg*;

I find that game means crooked. "This is clean *kam*, ejaculates Sicinius in Shakespeare's *Coriolanus*—"Merely awry," responds Brutus. If you would like to hear them I can give a number more words that are just as interesting as these," said Barbara looking up from her note-book.

"Go on," said the chairman; "We are game."

"Then," continued she, "I will take just a few as examples and anyone who would like a fuller list can get it from the dictionary, or is welcome to copy what I have in my note-book. *Camber* is a new word to me; it means such a curve as is found in a ship's deck, or in a slightly arched beam; *cambered* means arched or curved.

"By some law of language about which I know but little the letter *h* sometimes slips in after a *c*; *camera* is the Latin word for a vaulted or arched room and the French turned this into *chambre* or as we call it, *chamber*. A *comrade* is one who shares a camera or chamber; it is the *chamberlain* who takes care of the treasure-chamber, and the *camerlingo* is the pope's chamberlain. You need not tell Willy Campbell, but his name means *cam*, crooked, *beul*, mouth. Cambridge is the bridge over the crooked river *Cam*; a *cam-buck* is a crooked hockey stick; smoke goes up a crooked *chimney* and the *Campylorhynchus* picks up its food with its crooked beak.

"With a rowley-powley, gammon and spinach,

Heigho! says Anthony Rowley."

The *gammon* that was boiled with this classic spinach was, as it is today, good bacon, pig's leg; a horse's hind-leg is called the *gambrel* or *chambrel*. *Gambetta*, the French statesman, has a philological cousin who is known to his feathered friends as the *yellow-legs*; and that famous English statesman, Henry II, when playing chess, tripped up his opponent's legs with his opening *gambit*, as is done by chess-players today. Some years ago one might have seen the *viola*

da gamba resting between a musician's knees as he drew his bow softly across the strings, but the instrument is not in fashion today.

Probably you have heard of the minister who said he liked to see his flock *gambolling* on the green on holidays, and the story was circulated that he incited them to '*gamble* on the green.' Both words own the eponymous ancestor *cam* or *kam* although their nearer relative is *game*, play in which the legs are used. It would tire you if I ran the *gamut* of the words that begin with *cam* and *gam*, but I must give one or two with the initial *h* and *j* before I stop.

"*Ham* has already been mentioned; *hamulate* means hooked, so does *hamulous*; a *hamule* is a little hook in the blade of a feather. A *jamb* is a leg or shank; *jambeaus* and *jambieres* were old-time leg-protectors. In 'The Tatler' a fashionable cane is spoken of as a *jambée*. In one case I have found *kam* turned into *kim*, and we have *akimbo*, *on-cam-bow* or *in-a-crook-bend*: *kimbow* means the same."

"Well! who'd a thought there was that much history in a door-jamb's name," ejaculated Mrs. Banks as Barbara sat down. "What has the door to say for itself?"

"Addie Fletcher had that ready to tell at the last meeting," said Jim. "She might as well get it off now."

So Addie rose, and after much stroking down of her dress and turning over her notes she went through the door and its history. She showed that the English *door* and the Latin *fors* were first cousins, and how *fors* meant out-of-doors, and that *foreigners* were people out-of-doors or abroad. The great *Forum* was open and doorless, as was "Robin Hood's Barn," the *forest* broad and sweeping. When we *forfeit* the esteem of our neighbors we go outside of their good-will; when a mortgagor is *foreclosed* he is shut out-of-doors. To which she added that, according to Webster, all these words were

formed from the Indo-Germanic root *DHUR*, and that today the Germans call the door *die Thür*.

"It's about time we made a move home," suggested Aleck Johnson; "or else the Judge will show us the door."

"Not yet, not yet," protested the chairman: "These girl's can't have all the in-nings, I've got a little piece to speak, and what I say you will be good enough to accept as final since I speak from the chair, *ex cathedra*; as chairman my word is *cathedral*. That is, I speak from the *katedra* or down-seat on which I sit down. A *cathedra* is really a pope's or a bishop's throne, and that which we call a cathedral is more correctly a cathedral church. You Bible scholars recall the *sanhedrim*, the seventy Jewish wise men who sat in council; and you college people know the *tetrahedron* or four seated figure. By some trick of the tongue the French slipped an *h* into *cathedra* and by cutting out the *th* and the *d* made *chaire*, a pulpit or a teacher's chair; the English adopted the word and called it *chair*. Also Johnny Crapaud improved his condensed Greek word by inserting an *s*, and gave *chaise* to his vocabulary; that is his present name for a chair and we took it and use it to denominate a vehicle that we sit in when we ride. So much for what I had to say. Who wants to do his turn?"

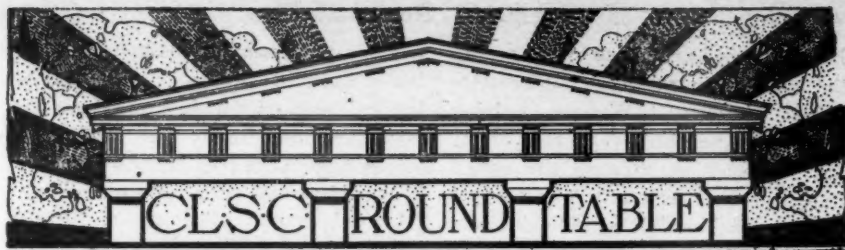
"Really, Judge, I think we must be going," said Mrs. Lathrop: "It is growing late and we have to be up betimes tomorrow."

"Come into the dining-room then," urged Mrs. Hanson. "Oh no! I assure you it is not a spread, merely some sweet cider, a bite of gingerbread and some early hickory nuts."

"Supposing we meet at our house next time," proposed Mrs. Fletcher.

"All right. We will talk that and the name of the club over while we are cracking our nuts." And so saying they adjourned to the cheerful dining-room.

To be Continued.



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"And what if then, while the still morning
brightened
And freshened in the elm the Summer's breath,
Should gravely smile on me the gentle angel
And take my hand and say, 'My name is
Death'."
—E. R. Sill.

Few of Chautauqua's early teachers have such a firm place in the hearts of old Chautauquans as Frank Beard to whom death came as an unexpected and gentle messenger a few weeks ago. Mr. Beard had spent the past summer at Chautauqua delighting new and old friends by his inimitable "chalk talks" and bearing about with him the same kindly, genial, whimsical spirit which has made him radiate sunshine all his life, in spite of the growing deafness which shut him out from many sources of enjoyment. Mr. Beard's was an eventful life. His father and uncle were the well known artists James and William H. Beard and Frank Beard early showed his artistic bent. Before he was twelve years old he had begun sending sketches to "Yankee Notions" one of which, a war cartoon, was circulated by the hundred thousand throughout the country. His deafness debarred him from active service in the war, but he accompanied the army of the Potomac as representative of *Harper's* and *Frank Leslie's Weeklies*. After the war he organized his famous "chalk talks," which made him a familiar figure throughout the country. He was for a time editor of *Judge* and later occupied the chair of esthetics and painting at Syracuse University. Mr. Beard was a deeply religious

man and was early attracted to Sunday School work, illustrating charts and other material for Sunday Schools. In the early years of Chautauqua he conducted every morning, with Rev. B. T. Vincent, the famous boys' and girls' class where he picturesquely and pointedly translated the deeds of the Old and New Testament



THE LATE FRANK
BEARD

heroes into terms of every day life. His later work was connected with the *Ram's Horn* a religious weekly with a large circulation through the West. Mr. Beard understood the hearts of children and wherever he went a group of little people soon found him out. Songs and stories and pictures were always at their service. It was characteristic of him that he had no fear of death and had asked that when the end came flowers should be hung on the door and sunshine allowed to come into the house. He wanted "no air of gloom for those who are in eternal light."

FURTHER STUDY OF THE ORIENT

This month Dr. Knox concludes his fine series on the Spirit of the Orient, and with the preparation which these articles have given us we shall in the next three months take up "A Reading Journey

"Through China" and strive to enter more fully into the spirit of the inscrutable "Middle Kingdom." We are studying at the same time, the development of the spirit of the West through the varied fortunes of Italy as century by century she has evolved her intense individualism. We can touch the rich civilization of Italy only at a few points, but they are significant ones. Let us keep constantly in mind the large point of view, and by frequently contrasting these Oriental and Occidental countries try to appreciate the influence which heredity has had upon each, and also in what respect they show traits common to all nations.



OUR STUDY OF THE DIVINE COMEDY

It is always a privilege to meet a great man or woman. We cherish the memory of such an experience and feel ennobled by it. Fortunately in these days of many books we need not be without the companionship of our superiors at any time. It all depends upon the effort we put forth to come into their atmosphere. Just now it is our privilege to make or to renew our acquaintance with Dante, for this is our "Classical Year." There is assuredly some good reason why men like Carlyle and Ruskin and Lowell and Longfellow should devote years to the study of his "Divine Comedy," and though the poem needs to be read and re-read and studied to be understood at all, every time we take it up we are more than repaid for our pains. As Lowell says, it "sings and glows and charms in a manner that surprises more at the fiftieth reading than the first, such variety of freshness is in imagination."

Professor Kuhns has suggested some of the best reference books for the study of Dante. There are several ways in which we can take up this study. In many towns there can be found some Dante enthusiast who also can teach, and who would serve as a leader of a circle for the study of the poem. But it is quite

possible that many of us can really do better work by letting some of the well known Dante scholars be our guides. The important thing for us is to get into the atmosphere of the poet himself. The following ideas may prove suggestive:

Let each section, Hell, Purgatory, Paradise, be assigned to a leader. Let each leader read carefully the essays by Lowell in "Among my Books," Carlyle in "Heroes and Hero Worship," and Dean Church in "Dante and Other Essays." If accessible look over, also, Symond's "Introduction" and Scartazzini's "Companion to Dante." From each of these note down the points that seem especially worth observing in the poem. The leaders should confer as soon as they have finished this preliminary work and give each other the benefit of their notes. Each leader may then select five members of the circle, to each of whom he will assign six cantos, he himself taking the remainder, and each member should then read carefully the six cantos assigned and note the points to be emphasized. At the circle meeting the six members thus selected will discuss the parts assigned, bringing out facts especially worthy of note. The poem might be thus studied at three successive meetings, taking a single section at each meeting.

The Crowell edition of Cary's translation referred to by Professor Kuhns can be secured for sixty cents. If copies of Norton's or Longfellow's translations are available it will be interesting to compare them. Attention is called especially to C. A. Dinsmore's "Aids to the Study of Dante," a recent volume which contains the essay by Dean Church and selections from other writers upon Dante, discussing many interesting questions relating to him, his portraits and mask, the times in which he lived, Boccaccio's life of the poet, etc.

It will be quite worth while for every circle to spend say the second half of the circle meeting for the next three weeks reading and discussing this world masterpiece.



SOME SUGGESTIVE QUESTIONS UPON THE POEM

Why did Dante select Vergil, rather than some one else, for his guide?

Observe the remarkable self reliance of Dante, which is one of the striking features of the poem. Dean Church says of this,

"It is an imposing spectacle to see such fearlessness, such freedom, and such success in an untried path. . . . to see his searching and creative spirit venture undauntedly into all regions of thought and feeling, to draw thence a picture of the government of the universe. But such greatness had to endure its price and its counterpoise. Dante was alone,—except in his visionary world, solitary and companionless. The blind Greek had his throng of listeners, the blind Englishman his home and the voices of his daughters; Shake-

speare had his free associates of the stage; Goethe his correspondents, a court, and all Germany to applaud. Not so Dante. The friends of his youth are already in the region of spirits, . . . he thinks and writes for himself."

Note references which show how he presents in his poem the manifold variety of our life. Dean Church comments upon this fact:

"As a man of society his memory is full of its usages, formalities, graces, follies and fashions,—of expressive motions, postures, gestures, looks; of music, of handicrafts, of the conversation of friends or associates. . . . As a traveler he recalls continually the names and scenes of the world; as a man of speculation, the secrets of nature,—the phenomena of light, the theory of the planets' motions, the idea and laws of physiology. As a man of learning he is filled with the thoughts and recollections of ancient fable and history; as a politician, with the thoughts, prognostications and hopes of the history of the day; as a moral philosopher he has watched himself, his external sensations and changes, his inward passions, his mental powers, his ideas, his conscience; he has far and wide noted character, discriminated motives, classed good and evil deeds, . . . all is directed by the intense feeling of the theologian who sees this wonderful and familiar scene melting into and ending in another yet more wonderful."

How did Dante select the people whom he portrayed in the next world? As he presents the whole science of his age what sort of persons would he naturally select for his purpose? Allusions to Italian cities and their political and moral condition would necessitate citizens of Florence, Siena, Bologna, etc., respectively. Scartazzini calls attention to the fact that the guardians of hell are demons taken almost without exception, from Greek and Roman mythology, "for the whole Catholic Middle Age the gods of the heathen were but devils," and that clearly defined types, such as the pagan mythology offered, could be used more advantageously than devils in the abstract.

Dean Church calls attention to Dante's appreciation of nature in a degree new among poets, certainly among the Italian poets read in his day.

"Light in general is his special and chosen source of poetic beauty. . . . Light everywhere, broken in the water, reflected from the mirror, transmitted pure through the glass, or colored through the edge of the fractured emerald, dimmed in the mist, the halo, the deep water; streaming through the rent cloud,

glowing in the coal, quivering in the lightning, flashing in the topaz and the ruby, veiled behind the pure alabaster, mellowed and clouding itself in the pearl, . . . light in the human eye and face . . . light from every source and in all shapes, illuminates, irradiates, gives its glory to the Commedia."



There are some circles without libraries, but there is hardly one which can not find in some nearby home a copy of "Among My Books" by Lowell, or which could not club together and buy Dinsmore's "Aids to the Study of Dante," \$1.64. Then use only so much of the poem as Professor Kuhns gives in our required book. These selections studied carefully with the comments of our author and others, will well repay the effort.

For the benefit of isolated readers and circles we suggest above a few questions which may be kept in mind as we study the poem. But finally, remember that no amount of reading *about* Dante will take the place of the poem itself. Read and re-read the selections until they become familiar to you, and "sing and glow" in your imagination.



THE MOTTO OF THE 1909's

Members of the Freshman Class of the C. L. S. C., the "Dante" Class, will this month discover, if they have not already done so, where their motto "On and fear not" is to be found. With the good training in courage and perseverance which they will get from their Tuscan leader, they ought to be a model for the classes which are to follow.

Many new circles are being organized by the 1909's, reports of which are being received daily at Chautauqua. Don't read alone unless you have to. Get some neighbor interested or even at most a friend with whom you can read only by correspondence, but see to it that your enthusiasm is communicated to somebody. Talk with your pastor about a circle in your church. Send to the office at Chautauqua for circulars and help along the good cause with all your might.

HOW TO REMEMBER

Many of us are apt to be discouraged in our attempts at serious study, because our memories seem to be quite unfitted to the tasks which we impose upon them, and



OSCAR KUHN'S

we sometimes lose heart and feel that it is hardly worth while to do more than drift intellectually. Perhaps this is partly because we expect too much. At all events let us not become discouraged. We may not be able to pass an examination on dates and facts, but we are learning in general where certain people and things belong in the great march of history and why they were important in the times when they lived and we are also storing away some very pleasant mental pictures. Why not get up a simple memory system of your own. In your note book jot down the names of people who can be grouped together with a few events which characterize that particular time, noting also the century to which they belong. Items of interest, anecdotes, etc., which bring together several characters will be worth preserving as they help to make vivid to you the atmosphere of the time. In this way, as the characteristics of people, their friendships, etc., become real to us, we shall find it almost as easy to remember the significant events of that time, as those of our own day.

TWO OF OUR TEACHERS FOR THIS YEAR

One can imagine from reading a book how much the author enjoyed writing it. There is no doubt, we think, in the minds of readers of "Studies in the Poetry of Italy" that the two authors found genuine pleasure in their task. Professor Miller visited the country of Vergil and Horace just before his little volume was written

and Professor Kuhns prepared his work in the very atmosphere of Dante's Italy. Professor Miller is a graduate of Denison University, Ohio, and taught in Clinton College, Kentucky; Plainfield, New Jersey, and Worcester, Massachusetts. He was also on the faculty of the Chautauqua Summer Schools for more than ten years. He has been connected with the University of Chicago ever since its organization and in addition to his chair in Latin, is also Dean in charge of relations of the University with affiliated schools. He is the author of text books on Vergil and Ovid and dramatizations of Vergil's story of Dido. Professor Kuhns graduated at Wesleyan University in 1885 and spent the two succeeding years at the universities of Berlin, Paris, and Geneva. Later he attended lectures at the universities of Rome and Florence. He has for some years past occupied the chair of Romance languages at Wesleyan University, Middletown, Connecticut. His labors as a Dante scholar include a revised edition of Cary's translation of Dante and a book on "Treatment of Nature in Dante's Divina Commedia." He has in addition contributed articles to the "Warner Library of the World's Best Literature," published texts on French and Italian and written a book on "German and Swiss Settlements of Colonial Pennsylvania."



F. J. MILLER

SOME OF OUR ITALIAN ARTISTS

Attention has been called several times in the Round Table to the scheme of illustration for "Italian Cities," by which one hundred excellent little pictures are within the reach of any member for eighty cents. Readers are reminded also

of the admirable "Masters in Art" series quite invaluable for Circles as well as individual readers, each with ten pictures and a bibliography, and interesting comments upon the artist's work. Of this month's art list the "Masters in Art" include Fra Angelico, Pinturicchio, and Botticelli. Each number is twenty cents and they can be secured through the Chautauqua Press.

HOW TO PRONOUNCE JAPANESE PROPER NAMES

Miss A. C. Hartshorne whose "Reading Journey Through Japan" was published in THE CHAUTAUQUAN for August, 1904, gave at that time some suggestions as to the pronunciation of Japanese names. In view of the required readings this month in the "Spirit of the Orient," we quote the following paragraph:

"The vowels are as emphatic as they are in European languages—*a* is *ah*, *e* is *a* in fate, *i* is *ee*, and *u* always *oo*; and the consonants, such as exist, are as in English, *ch* as in church, and

so on. There are no diphthongs and no silent letters; Kobe has two syllables and Hakodate four." Other authorities add: *ai* as in aisle, *ei* as in weigh, *au* as in o, *g* has only the hard sound as in give, *s* is always soft as in silk. There is practically no accent.

One of Longfellow's noblest poems, "The Divina Commedia" was written in connection with his famous translation of Dante. It seems to let us into the secret of one great poet's power over another. Read the whole poem, but commit to memory this beautiful opening stanza:

Ofte have I seen at some cathedral door
A laborer, pausing in the dust and heat,
Lay down his burden and with reverent
feet
Enter, and cross himself, and on the floor
Kneel to repeat his paternoster o'er;
Far off the noises of the world retreat;
The loud vociferations of the street
Become an undistinguishable roar.
So, as I enter here from day to day,
And leave my burden at the minster gate,
Kneeling in prayer, and not ashamed to
pray;
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.

OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

*"We Study the Word and the Works of God," "Let us Keep the Heavenly Father in the Midst."
"Never be Discouraged."*

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.

BRYANT DAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

SPECIAL SUNDAY—February, second Sunday.

SHAKESPEARE DAY—April 23.

LONGFELLOW DAY—February 27.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

INTERNATIONAL PEACE DAY—May 18.

INAUGURATION DAY—August, first Saturday
after first Tuesday.

ST. PAUL'S DAY—August, second Saturday
after first Tuesday.

RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING FOR DECEMBER

NOVEMBER 26-DECEMBER 3.

Required Books: "Italian Cities," Chapter VI. "Studies in the Poetry of Italy," Book II, Chapter II.

DECEMBER 3-10.

Required Book: "Studies in the Poetry of Italy," Book II, Chapter III.

DECEMBER 10-17.

Required Books: "Italian Cities," Chapter

VII. "Studies in the Poetry of Italy," Book II, Chapters IV and V.

DECEMBER 17-24.

In THE CHAUTAUQUAN: "The Spirit of the Orient," last three chapters: Japan I, Japan II, and The New World.

DECEMBER 24-31

Vacation Week.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

NOVEMBER 26-DECEMBER 3.

Roll-call: Items of current interest relating to Italy.

Review: Chapter on Siena by leader, with discussion of the pictures. (In *THE CHAUTAUQUAN* for January, 1901, 34:406-11 will be found a picture of the Cathedral of Siena and other items of interest.)

Reading: Selections from Howell's "Panforte di Siena."

Discussion of traits of Fra Angelico using all pictures available. (See paragraph in Round Table.)

Study of Dante's "Inferno." (See suggestions in Round Table.)

DECEMBER 3-10.

Brief Review of the "Inferno."

Reading: Selections from Tennyson's "St. Simeon Stylites."

Roll-call: Answered by memorized quotations from the "Inferno" embodying some apt description.

Reading: Longfellow's poem "The Divina Commedia."

Study of Dante's "Purgatory" (on plan adopted for "Inferno").

DECEMBER 10-17.

Roll-call: Answered by giving the correct pronunciation of Italian proper names occurring in the lesson for the week. These names should be written on slips of paper and distributed beforehand. It would be well after each member has responded, for the Circle to repeat the names in concert, so that all may have the benefit of the exercise.

Reading: The Old Bridge at Florence, Longfellow.

Paper: Characteristics of Lorenzo de Medici and chief events of his time.

Discussion: Masaccio, Fra Filippo and Filippino Lippi. (See article in *THE CHAUTAUQUAN* 33:585, Sept., '01, entitled "A Florentine Monk's Romance.")

Reading: Browning's "Fra Lippo Lippi" or his "Andrea del Sarto."

Study of Dante's "Paradise."

DECEMBER 17-24.

Exercises in Map Drawing: Japan in its relation to the coast of Asia. (See suggestions in September programs).

Review by Leader of Japan I.

Reading: The story of the "Forty-Seven Ronins." (See The Library Shelf.)

Roll-call: Japanese traits. (See all available books on Japan.)

Reading: Selection from stories in "The Library Shelf" or from "Japanese Girls and Women," A. M. Bacon, account of Samurai women.

Review of Japan II and The New World.

Compare Japan with Italy: (1) As to geographical position and relation to neighboring countries at different periods of their history. (2) Bring out a few of the significant events in the history of each country and show also what stage of progress had been reached by the other at that time. (3) How the artistic spirit of each nation has expressed itself. (4) How differently were the two countries affected by their religious beliefs.

NOTE: *THE CHAUTAUQUAN* for August, 1904, was a special Japan number. It contained "A Reading Journey Through Japan" with a full bibliography and programs with topics and references relating to many phases of Japanese life.

ANSWERS TO SEARCH QUESTIONS ON NOVEMBER READINGS

1. Buddha (Gautama) is thought to have been born between 562 and 552 B. C. and to have died between 482 and 472 B. C. He was born at the foot of the Nepalese Himalayas; he spent his life as a preacher in the region of Benares and Behar. 2. It is supposed to have been an offshoot from Buddhism originating in perhaps the fifth century A. D. 3. Æsop, traditionally a Greek fabulist of the sixth century B. C., but who probably never existed. A Greek monk, Planudes, in the fourteenth century

made a collection of fables and called them "Æsop's Fables." Many of these have been traced to Egyptian and Oriental sources which antedate the traditional Æsop. 4. He was born in the principality of Lu (the modern province of Shantung) in 551 or 550 B. C. and died 478 B. C. 5. The Emperor Kuang-hsü whose real name is Tsai-t'ien. The Emperor is virtually ruled by his aunt, the present Dowager Empress. 6. W. W. Rockhill. 7. Thirteen provinces and six hundred and fifty native states.

NEWS FROM READERS AND CIRCLES

The members of the Round Table possessed of note books and the courage of their convictions came to order with cheerful alacrity. "I'm actually ahead of time with my reading," remarked a member of the procrastinating sort, "and it gives me such a sense of superiority. I know I shall backslide but then 'On and fear not' is our motto. I've read all of Dante's 'Inferno' already and am rereading parts of it. At the outset I began putting down

in my note book the allusions to different cities, keeping each city by itself. I really begin to have a sort of neighborhood feeling for those quarrelsome little Italian towns and if I ever go to Italy shall probably find myself looking at them with the eyes of a fourteenth century Florentine!"

A Chicago member leaned over and laid a little volume on the Round Table. "This is a copy of 'Dream Days,'" she said, "and I regard

it as the miners' would say as a 'find'. Something in Mr. Lavell's allusions to it led me to get the book and I've been laughing over it in odd minutes ever since. I shall always link it and Pinturicchio together. I've also bought 'The Golden Age' by the same author. Do put at least one of these books on your parlor tables where you can cheer a sombre moment with them. They are such a delicious combination of past and present and maturity and childhood and, if one must be serious, Mr. Graham's fascinating style ought to supply us with new words for our vocabulary."

"Apropos of this happy suggestion, may I offer another," said Pendragon. "You will find that you can enrich your vocabulary very materially if you take note as you read of especially apt expressions, words which express nice distinctions and which you are conscious that you rarely use either in speaking or writing. Put these down in your note books and use them the next time you write a letter. Let me also remind you that the 'Library Shelf' in THE CHAUTAUQUAN each month is intended to help illuminate your more serious studies and in weary moments you will not only find real recreation in these selections but will discover that they throw light on the 'required reading'."

"While we are referring to books," it was a New York member who spoke, "I should like to mention a Japanese novel which I read this summer. It was recommended to me by a scholarly Japanese who told me it was one of the most popular realistic novels today in Japan. It was written by a Japanese named Tokotumi and is entitled 'Nami-Ko' from the name of the heroine. The story which is a sad one, and also true, was written so the author says, for a double purpose—to show the growth of the Japanese national spirit and to call attention to the need of some remedy for the present iniquitous divorce laws which are a source of so much unhappiness. The book has been well translated and can be relied upon for its faithful pictures of Japanese life."

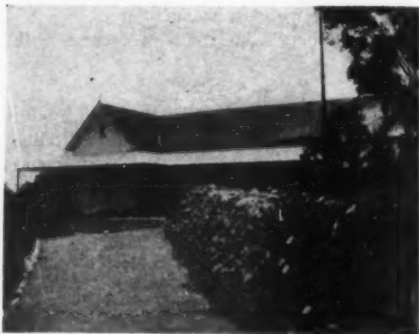
Pendragon turned over the pages of the November CHAUTAUQUAN as he said, "You will notice in Miss Addams' Recognition Day address given at Chautauqua this summer that she makes much of the relation to us of the new immigrants to our country. Why wouldn't it be a good plan for a Circle to invite to some meeting an intelligent Italian from its own community and hold a conference with him on Italy today. Get him to tell a little of his impressions of America, making the rather unusual request that he tell what attractions

Italy possesses over those of America. Doubtless he would be glad to answer questions in an informal way. Find out what great pictures he has seen and what Italian artists are his favorites, etc. Such a meeting will not only greatly enrich your own experience but will bring a new American into friendly relations with older ones who ought to be his neighbors. If you don't know personally any Italians in your town, find out about them through church or settlement workers, manufacturers, city officials or others who come in contact with them."

"I hate to be prejudiced but I always expect to be stilted when I venture into the Italian quarter of our town," ventured a timid member from New England. The laugh which this outspoken comment produced had hardly subsided when a Connecticut teacher rose. "I come from your town," she said, reassuringly, "and what is more I work in the Italian settlement. Let me give you two instances from my experience, for it concerns two very loyal Italian members of the C. L. S. C. One of them immigrated to this country a year and a half ago. He had studied at the University of Naples and had read Milton and Shakespeare and other English writers but could neither speak nor understand spoken English. He came to me for lessons and as I taught him I also interested him in the C. L. S. C. course. He has nearly finished the course for last year and says that he will 'always be a Chautauquan.' My other convert has recently gone to Rio in Brazil. He came to this country from Brazil in order to learn English for commercial purposes. Knowing no English he had to secure work in a candy factory at a small weekly wage. He studied with an evening class of Italians in the Y. M. C. A. and at length to get on faster he came to me for private lessons. He made rapid progress and as I let him use the C. L. S. C. books for practice they soon won their own way. Now he is back in Brazil and expects to finish his four years course and perhaps start a Circle."

"It would seem," commented Pendragon, as he opened a letter, "that all nations and peoples and tongues are at present concerned in extending the C. L. S. C. We've just heard of an Italian messenger to Brazil and this letter shows the ingenuity of our English member, Rev. J. J. Ross in securing members among the Dutch residents of the Orange River Colony in South Africa. I may state by way of preface that Mr. Ross was at Chautauqua a year ago and upon his return to Africa awakened such an interest

that two Circles were formed, one at Witzieshoek, near Harrismith and the other called the 'Caledonian' Circle at Bethlehem. This photograph taken from a Harrismith post card shows the architecture of this little Orange River town. Not content with stirring up his English speaking neighbors, Mr. Ross presented the work to the Dutch Afrianders. He wrote in the winter:



HOME AT PORT ELIZABETH, CAPE COLONY,
SOUTH AFRICA

"If the C. L. S. C. books were in Dutch also, I could start a great work in that line among the Dutch Afrianders. These people are now just ripe for this work. As it is I have just started a Dutch C. L. S. C. among them on the same lines as the American C. L. S. C. It has just been started and 23 have given me their names. This number will soon be doubled and tripled. This is the outcome of my recent visit to Chautauqua. When there I decided to come home and start a similar work among my many Afriander friends and they welcome the idea heartily. This promises a great success. We are already arranging a general assembly to meet next December, '05."

"In June came another letter saying:

"Under another cover I send a 'circular' which I have given out in connection with a 'Dutch C. L. S. C.' which I have started, and which counts already 100 members. I hope you will find some one to translate it for you, in case you don't understand Dutch. It will show you what I am trying to do. I have given several lectures to English speaking people, and now I am on the point of taking a trip to Lindley and Bethlehem, two towns in the Orange River Colony, a long distance from me, and have arranged to lecture at each of these towns on the C. L. S. C., which is now getting more widely known here than it ever has been."

"This letter was accompanied by an odd looking pamphlet which you will notice is so near and yet so far from being English:

**"DE CHAUTAUQUA
LEES EN STUDIE CIRKEL"**
DE CONSTITUTIE

1. Deze Vereeniging heet de "CHAUTAUQUA
LEES EN STUDIE CIRKEL"—De verkorting leest:

—C. L. S. C.—Haar doel is de Geestelijke, verstandelijke en lichamelijke ontwikkeling zooveel als de eenheid en broederschap harer leden te bevorderen.

2. Deze Vereeniging staat onder toezicht, en wordt beheerscht en bestierd door eene centrale en uitvoerende Commissie, bestaande uit een President, Vice-President, Secretaris, Assistent Secretaris, en drie andere leden.

3. Het Studie Plan stelt voor een cursus van vier jaren.

Onderwerpen van Studie zijn:—

Geschiedenis—Geweide en ongeweide.

Biographieën, Reisbeschrijvingen.

Regeeringen, de Diplomatie.

De wetenschappen en kunsten.

De vier jaren worden gekend en verdeelt als:—

Het Afrikaansche jaar;

Het Europeesche jaar;

Het Engelsch-Amerikaansche jaar;

Het Grieksch-Romeinsche jaar.

Bovengenoemde onderwerpen worden bestudeerd in verband met die landen waarin zij voorkomen,—Het wordt van elk lid verwacht de vier jaren door te gaan.

"Now here is the final word just received. It is dated Witzieshoek, Orange River Colony, August 29, 1905:

"I enclose you a translated Program of our first 'General Assembly' to be held in November next in connection with our Dutch Afriander C. L. S. C., which I am glad to say



ST. JAMES CHURCH RECTORY, JAMAICA,
W. I.

is promising a great success. We have already 130 members. I am certain, after the Assembly has been held, which will become the means of making it more widely known, that number will soon be doubled, and trebled. . . . I have lately been traveling in the Transvaal, and started some work there in connection with the C. L. S. C. . . . I am acting as C. L. S. C. Missionary out here. Wherever I get an opportunity I speak about it and show the good of it to the people."

"The Program announces a 'C. L. S. C. Assembly' to be held at 'Kestell' November 14-17, 1905' and the three days sessions are to be devoted to the discussion of questions relating to education in South Africa. These far away Chautauquans will have the sympathy and good

wishes of all their fellow members of the Round Table."



"Before we leave the South African field," said the New Haven member, "You may like to see a picture of another C. L. S. C. home in that part of the world. This one is at Port Elizabeth in Cape Colony. Mrs. Mackintosh is a graduate of the Huguenot Seminary at Wellington and became one of the earliest C. L. S. C. readers in South Africa in the eighties. The present movement you see may be called the 'renaissance of South Africa'."

"There is an odd resemblance architecturally between the South African member's home and that represented in this picture," commented Pendragon as he added another photograph to the collection on exhibition, "but this last is from Annotto Bay on the island of Jamaica, where Rev. Mr. Smyth of the C. L. S. C. Class of 1905 is rector of the Church of England. You will be interested in his explanation of the photographs which he has been kind enough to send at our request:

"It is a great pleasure to be connected with the Chautauqua Institution. I take great delight and also gain much intellectually by this regular reading course. It is an inspiration to feel and know that so many others in all parts of the world are engaged in the same way and that not a few of them are, like myself,



A "CHAUTAUQUA CORNER," RECTORY,
JAMAICA, W. I.

isolated students. One picture shows the church or at least a part of it for it is a large building. The bell tower, not visible in the picture, is on the north side looking toward the sea. The archway is to connect the street with the church as the railroad runs just below. The church is a brick building with a shingle roof. The bricks were brought from England long ago and are of a yellowish color. The church stands on the site of an old British, and before that, Spanish Fort. The land was given to the church by the Imperial government in the old

days of the establishment. The church was then the Parish Church of Metcalfe. It still retains its title though there is no longer any established church or any parish of Metcalfe. It is now a district in the parish of St. Mary.



ST. JAMES CHURCH, ANNOTTO BAY,
JAMAICA, W. I.

The view of the rectory and grounds is not at all overdrawn in its attractiveness. The situation is a little lonely on a little frequented road nearly two miles from the town and the church. The surrounding grounds are nicely laid out and I have many fine trees, shrubbery and roses. In the interior view, you have a glimpse of the Rectory Drawing room. One of the pictures on the wall over the table is a portrait of Robert Browning. I almost always have some Cosmos flowers on the table and the curtains of the bookshelves are tied with our class ribbon. This is my Chautauqua Corner'."



"I think you will all agree with me," remarked Pendragon, as he folded the letter, "that Mr. Smyth is a good illustration of the power of the 'college spirit' of the C. L. S. C. And now as reports from our foreign field seem to be quite in evidence today, let me introduce the delegate from Honolulu." "I fear I can't present much that is attractive in the way of photographs," replied the delegate, "but I think you may be interested in this view of our 'Central Union Church' in Honolulu where the Chautauqua Circle has held its meetings for many years. Of course, the Circle is entirely undenominational. These two pictures of some members of the island population show you that we have the 'Spirit of the Orient' right in the midst of us! So our opportunities for first

hand study of the question are quite unusual. Though we seem to be very far away from other Chautauquans, it is a pleasure to know that we have fellow members off to the west of us in China and Japan and south of us in the Philippines as well as in our own great country eastward. Last year our Circle though small did fine work and we made use of the musical

later to report progress from all of this island group. Our list of foreign Circles has been increased by one in Lima, Peru, and another at Pachuca, Mexico. Saltillo has had a Circle for several years as you know."



"I think we must close the Round Table with this latest letter from our 1906 member, a teacher in Navnaen, Norway. You will remember the enthusiastic reports that he has given us in other years. But before I read it let me remind you that the delegation to our Round Table from remote places is not nearly so large as it might be. The C. L. S. C. has always meant a great deal to the missionaries, but you know what slender salaries most of them have. When you send out a missionary box either home or foreign, why not include a set of books each year and a subscription to THE CHAUTAUQUAN. There are scores of missionaries who would count them a boon. Then have some reader appointed to correspond with the missionary member. We can extend the boundaries of our Circle very widely by such a plan. Then see what you can do with the



THE CENTRAL UNION CHURCH, HONOLULU, HAWAII

suggestions by securing the help of a teacher of music in the Kamehameha schools who took charge of the program for a musical afternoon and gave us typical illustrations of the works of some of the great Germans. This year we hope for a larger circle!"



After referring to the card catalogue under "Isles of the Sea," Pendragon reminded the Round Table of the varied character of their Philippine contingent. "They are stationed at various points as our catalogue shows, four members report from Lavag, Ilocas Norte, two members, one of them a graduate are to be found at Alaminos, Pangasinan. You remember that our first native Filipino member joined last year at Chautauqua, Miss Maria del Pinar Zamora, a teacher in Manila and later we received the name of another native member from Iba, Zambales. The Chaplain of the 19th Infantry sent his name for membership last year while at sea on his way to the islands. He wrote: 'I would like to take the full four years' reading' and evidently he intends to adopt Chautauqua for better or for worse. We hope



A CHINESE FAMILY, HAWAII

soldiers in the Philippines. Many of you know young men who can be interested if the books are sent them for perhaps the first year. These young fellows are just at an age when four years with the C. L. S. C. would mean a great deal to them. We must not forget that altruistic service is a cardinal principle of the C. L. S. C. Bring this up at the next meeting of your Circle and find somebody in foreign lands if possible and if not, then in this country, whom you can help. And now for the message from Mr. Madshus in Norway:

"With today's mail I return my White Seal Memoranda duly filled in. This is my third Chautauqua year. The first year was good, the

second was better, the third was best—and the fourth surely will be the very best.

"To tell which of the books or magazine series has pleased me most is, as usual, very hard. Mr. Hochdörfer's charming volume has induced me to revive some little knowledge of German that I have had opportunity to acquire. In a month or two I shall send you a German letter. Mr. Surette also has set me to work. My parlor organ has been used an hour a day this year. I had some instruction in organ playing at the Teachers' Seminary, and last fall I got hold of the Litolf arrangements of classical music—with a great many selections from symphonies, which I now can execute tolerably well. I have also tried my hand at Bach fugues for organ and have had interesting work in learning them. The goal of my ambition is the Toccata and fugue in D minor.

"I am glad to tell you that I have made some use of this year's reading by preparing lectures for the Youths' Association on 'Belgia, past and Present,' Goethe's 'Faust' and 'Leon Gambetta.' Never it occurred to me, in preparing or delivering that last lecture, that I am to live in times just as stirring though not so stirred as those of the great exponent of Republicanism, and I never dreamt of lying down to sleep in a republic before I should reach Chautauqua; but today Norway is a republic in fact!

"Now is the season for writing articles on Chautauqua to Norse papers, and I am going to

work in a couple of days. I mean to do my best for Chautauqua and the Chautauqua Idea, depend upon that. In this time, when thousands of Chautauquans assemble on the classic grounds at the lovely lake, my thoughts often



CHINESE ON THE STREET, HONOLULU

cross the ocean to greet them. Perhaps I shall be of the number next year. Chautauqua has so bewitched me, that if I were to choose between Rome, Athens, and Chautauqua, I would choose Chautauqua and never hesitate a moment."



PANORAMA OF PLAATBURG, HARRISMITH, ORANGE RIVER COLONY, SOUTH AFRICA



Domestic Science as a Factor in Our Modern Education*

By May Moody Pugh

Teacher of Domestic Science in Bellevue College, Nebraska. Chairman Household Economics Committee, General Federation of Women's Clubs.

ONE of the leading questions of the hour is that of domestic training, the training of the hands as well as the mind, and as this is such a comprehensive subject, dealing with life in all its phases, we will consider domestic science as an educational factor under two heads: first, its importance; second, its practical application.

Probably the wisest authority upon educational matters, the man whose influence and opinion are valued most by the educational world, is President Eliot, of Harvard University. His views upon the subject of teaching domestic science, or sanitary science, as they call it at the University of Chicago, is expressed with no uncertain sound when he says that "we find it wise to regard the coming occupation of young men in planning their college training. Now we can predict the occupation of the majority of our young women. We know they are destined to be mothers and home-makers, and the science which will aid them most in their life's work should have a legitimate place in every school and college."

Miss Caroline Hazard, president of Wellesley, says that "education is coming to mean more and more, not only the development of the mind, but the practi-

cal application which fits men and women for the daily business of life."

Mrs. Hemingway, of Boston, struck the key-note of this new development more than twenty years ago, when she gave to Boston its first training school. Mrs. Kimberley, a Wisconsin woman of long purse and excellent judgment, imbued with the same idea of the importance of this work, has just given to Milwaukee Downer College the sum of \$5,000 to establish a domestic science department.

Probably no institution of learning in the Middle West occupies a higher position or has a higher standard of things accomplished than Mrs. May Wright Sewall's classical school for girls, at Indianapolis. It was my good fortune to be present at the opening of its domestic science department, four years ago. In speaking of the work, Mrs. Sewall said, "For years I had realized that my school lacked something to complete a well rounded education, and while in attendance at the meeting of the N. H. E. A. in Omaha and listening to the reports of the work of the domestic science section, it dawned upon me that it was the practical training that was wanting." So an addition to her school was built and a most complete kitchen laboratory provided. Her first teacher added to her practical knowledge a familiarity with the arts and classics, as well as the ability

*An address delivered before the District Federation of Women's Clubs at Council Bluffs, Iowa.

to play the scores of nine operas without notes.

Think you, if this was not such an important matter, would our government be expending the large sums that it now is in working out the problem of a well balanced ration for its people? In the United States, the preservation of health, increasing longevity, and the happiness of the people are held to be sufficient reasons for the careful work now being done by the Department of Agriculture; and the monthly bulletins issued therefrom, many of which can be had for the asking, should be read in every home.

In his address to the graduating class of 1903, the superintendent of the public schools of New York City said he hoped there would never be a girl graduated from their schools, who could not bake a loaf of bread, broil a steak, cook a potato, and make a good cup of coffee. At the schoolmasters' institute, held in Omaha last summer, where business men lectured the teachers upon fads, Professor Bender, superintendent of the Indianapolis public schools, said he hoped there was one fad that had come to stay, and that was the fad of scientific cookery.

If, as it is said, a country advances in civilization in direct ratio to the individual advancement of its people, then whatever you do for the country must be done for its people, and whatever you do for the people must be done for and through its children. It does seem that the time is at hand for the public schools, with their tremendous possibilities, to take up the work of moulding the masses. Once convince the people and the press of the vital connection between my subject and the health and prosperity of our country and domestic science will find an honored place in the educational institutions everywhere.

The director of domestic science of an Eastern teachers' college, in a lecture before a national body of women, rather startled her audience by the statement that

the physical condition of the children in the public schools was poor; and that it was not among the children of the lower classes, but it was worse perhaps among the children of the middle classes, that they were either too fat or too thin and gave evidence of nervous trouble, few had good complexions and still fewer carried themselves in a way that indicated any physical power. Miss Kinne also said that physical development had not kept pace with the mental. This is but evidence of the fact that we have labored at brains and ignored bodies until we are now face to face with the consequences. The proper nourishment of the body will never command the place of importance in the minds of intelligent women until sickness is recognized as a sin and a mother is ashamed of a child who is not properly developed. Then, and then only, will we give to food and cleanliness their proper place in the development of the race, for it is an accepted fact that being born a woman is not being born a housekeeper. She needs the wisest training we can give, to fit her for the most responsible position she can ever hold, that of wife and mother.

The chemistry of the human body is indeed an intricate one, the discussion of which would soon lead into deep waters and out into unknown depths which the wisest and brightest minds have not yet fathomed—but we are struggling toward the light. This is an age of progress and the broader education is sure to come. Nothing proves this more clearly than the recent developments of the educational world. The higher conception of the school is that it is an institution for building character, and I believe our teachers and many school boards stand ready to take yet another step upward, that of training homemakers. What our girls should be taught, and our women need to know, are the principles of cooking and not recipes, the science of cleaning not how to sweep and scrub. Education is

doing much to better humanity. Manual training, with its underlying principles of development, has brought about the introduction of sewing and mending and cooking for the girls. What if the future wife of the working man fails to recall the rules of technical grammar, or fails to extract the cube root of a number expressed in decimals, what does it matter? But oh, what a failure if she cannot make and keep a home for her young husband and rear their children with proper care for their physical and mental welfare! Now the girls reared in wealthy homes where comfort and cleanliness prevail are entitled to the higher education which brings in its train philosophy, languages, music, and art, but to those who must forego these, special training should be provided that will enable them to handle the difficulties of housekeeping on a narrow income, without modern conveniences. The power to do anything well is a great industrial virtue. The power to create and maintain a home is the greatest social virtue. If without this social virtue we cannot rear a race of worthy citizens; if without worthy citizens we cannot maintain a great nation. Can there be any doubt as to the obligation of the public schools?

Now as to the practical application, or how we may introduce domestic science into our public schools. With a curriculum already overloaded and teachers burdened almost beyond human endurance, one hesitates before adding another extra. To one who has had experience in this work, it would seem wise to apply the pruning knife to some things now being taught. One school I know could not have domestic science this year because they paid their football coach such a large salary. With an appreciation of athletics and their part in physical development, I should certainly say, give up the coach and let domestic science do her perfect work. Cut away some of the non-essentials and take up the work that is

needed every day of one's life. If only two hours per week can be found these two hours will soon come to be the most interesting study period of the whole week, both for teachers and pupils. To girls away from home at a college or university, this means much. As one of my girls expressed it the other day, "I am so glad when it comes time for the cooking class. It makes me think of home just to get into the kitchen." It is possible to do really good work with a very small equipment, costing but a few dollars. Some kind of a stove, six graduated saucepans, six covers, as many individual bakers, two French knives, six cooking and as many teaspoons, forks, an egg beater, cream whip, and slotted spoon, a wire basket, a granite kettle for deep fat frying, a rolling pin, and magic cover, cooky and doughnut cutters, a half dozen white enamel saucers, as many plates and sauce dishes, a tea kettle and dishpan, bread raiser, and possibly a chafing dish—and you are equipped for demonstrating simple foods. In the city a hollow table fitted with Bunsen gas burners helps out very much. Then with Mrs. Lincoln's Boston cooking school textbook, any teacher can work out the simple lessons which will prove far more valuable than mere chemical experiments. Having obtained this simple outfit, our next need will be for something to cook. I have found pupils more than willing to contribute either money or some article needed for demonstration, provided always that they were allowed to eat it up when prepared. At the Social Union of Denver, of which I was a working member, the women contributed five cents at each meeting and enough food was prepared to serve a luncheon after the lesson. Miss Bouton, of Nebraska State University, worked for two years training girls to prepare palatable dishes which were sold to the students, before she was granted an appropriation sufficient to carry on her work.

You will pardon my referring to my own work in connection with Bellevue College. Dr. Kerr has had it in mind for several years to add a department of practical training, but like all struggling new colleges, there had never seemed money to equip it. Last year, after Fontanelle Hall was completed with its commodious kitchen and dining-room, it left the old kitchen and pantry vacant. The dining-room was remodeled into four class rooms, the one next to the kitchen being given up to domestic science. Our kitchen is abundantly supplied with table and shelf room and the pantry, besides other shelving, and has a zinc-covered table. The old range, still used for heating water, is available for slow cookery, and a blue flame gasoline stove belonging to the hospital outfit is so seldom needed as to be almost always at our command. Aside from the small equipment costing less than \$10, the expense of lesson material to date is very small. Not that I want to be understood as approving halfway methods in our work. Much rather would I see every building equipped with a kitchen laboratory as perfectly furnished as Mrs Sewall's, whose garbage receptacles, even, were handsome enough for sugar bowls.

Now just a word as to domestic science in the schools abroad. In Norway nearly every town has its school kitchen. An especially interesting branch of domestic instruction is the itinerant work for the daughters of farmers and factory laborers, in Sweden. This work was at first supported by one man, well known for his gifts to education and philanthropy. The work is in charge of Miss Lagerstedt, a pioneer teacher of domestic science who had seen it tried with success in Finland. Now nearly all the counties of Sweden have taken up the idea. The association found that the home needed help, and they pay the teacher's salary. Some farmer or factory manager provides the room and fuel. A pupil pays \$1.50 per month, and

for this gets her dinner daily for thirty days. Miss Lagerstedt writes that it was an American woman who taught her how cheaply fruit and vegetables could be canned for winter use. She has written a publication on organizing cooking schools and planned a school kitchen, which plan received a diploma at the London food exhibition. This may be far afield from the subject before us, but it certainly emphasizes the fact that domestic science is coming to be not only a factor of our modern education, but is indeed the very foundation stone upon which our educational structure is built.

HOME ECONOMICS STANDS FOR

The ideal home life for today unhampered by the traditions of the past.

The utilization of the resources of modern science to improve the home life.

The freedom of the home from the dominance of things and their due subordination to ideals.

The simplicity in material surroundings which will most free the spirit for the more important and permanent interests of the home and of society.

In the above statements, which are credited to Mrs. Ellen H. S. Richards, are expressed the ideals of a considerable group of influential American women. That there may be a wider appreciation of these standards and their application to the interests of both men and women is the purpose of this month's "Civic Progress Program."

Pure Food Standards

There is danger in an overproduction of magazine articles on "pure food." The subject has almost reached the stage of hysterics. Legitimate businesses are likely to suffer, and over emphasis upon certain matters is apt to distract attention from the sources of greatest harm. The situation demands careful consideration without hasty conclusions or panic in any form.

"Pure food" and "pure drugs" form two very different problems. An impure drug may be the cause of immediate death

or of lingering disease. A deceptive formula may conceal indulgence in liquors or narcotics, or more unfortunately may be the insidious source of a drink and drug habit. Departure from established standards of strength may outwit all the cunning of the physician, or overcome the skill and watchful attention of the trained nurse. It would seem that explosives and poisons need supervision no more than the drugs intended for conserving or building up of life.

"Impure food" comes from a variety of causes. There may be lack of cleanliness or due care in handling the raw material, during the process of manufacture, while in the hands of the retailer, or again, in the home or other place of consumption. Ignorant and unskillful treatment may occur at any point between the place of first production and the dining table of the actual consumer. As may be readily seen publicity and education promise relief from most of the above evils. "The buyer must be educated to know what he is buying." "A people was never made clean and healthy against its will."

"Adulterated food" is a more complex matter. Increased profit, ease in handling, attraction to the eye, and a keener appeal to the taste lead in various ways to produce both legitimate and wrongful adulteration. Additions or substitutions are made to meet the demands of the consumer for certain standards in appearance or taste;* to preserve perfect goods through a longer "season" than nature provided for, or to preserve imperfect products in an appearance of perfection; or in general to partly substitute the imperfect or less expensive and to sell the whole at the price secured for the unadulterated article.

Much of this adulteration is neither harmful or costly to the consumer. As in the legitimate use of cold storage, or

the standard alloy of the precious metals the best interests of the consumer may be served by the special treatment. The contention of the pure food campaigners touching this point is that the buyer should know, if he desires, the "carat" value of the product just as much as he should have the privilege of knowing the fineness of the gold in ring or coin.

The manufacturers, too, have practically been compelled by "consumer's fancies" to adopt certain deceptions, not necessarily unwholesome or costly to the consumer.

"People do not seem to know that bright vegetable colors are destroyed by heat, and demand that the preserved strawberries should be red, the canned pea green by whatever means it may be attained. A reputable cannery is said to be adding for the first time red coloring matter to the tomatoes because the demand is for a very red tomato. They buy without question 'sweet' cider in February and 'new' maple sugar before the sap has started in the Maine woods."

Several phases of the manufacturers' view point are well stated in the following:

"It seems right* for a manufacturer to make his product attractive to the eye of the consumer. The eye has a great deal to do with the pleasure, and no doubt with the profit, in the human economy that we derive from eating food. . . . The right in preparing articles of food in every class to make them as serviceable as possible to the consumer should be recognized. Of course, the means of serviceability must be innocent, but they should be permitted and not be classed as adulterants. If the word adulteration were interpreted as Webster defines it there should be little trouble in understanding what the term means. Webster makes a difference between fraudulent adulteration and conventional adulteration, and instances as an example of conventional adulteration, putting sugar in your coffee or tea. Conventional adulteration is perfectly harmless and is legitimate. Some examples that might be mentioned where articles can be made more serviceable to the consumer in an innocent way would be the use of a desiccator or drier in table salt; but at least one state of the United States has forbidden the sale of salt put up in that way, unless the names of the ingredients are published on the label."

And it may be added, an increasing number of people in all the states agree with the legislature of that one state! The

*See Consumers' Fancies, Year Book of Department of Agriculture, 1904; also publications of grocers' associations.

*F. C. Rex before a convention of National Wholesale Grocers' Association.

right to know and to decide between the harmless combinations should supplement governmental safeguards against the essentially harmful or fraudulent.

"The use of such ingredients," continues the pleader for the makers, "as may tend to prolong the life of articles that are slowly consumed, such as preservatives in catsup,* would seem to fall within this right to make an article serviceable, provided always that the ingredient used is one that cannot harm the health of the normal individual."

Proprietary claims of the discoverer or inventor are pleaded for as recognition of "the right to employ original methods or agents in preparing, curing and preserving fruits," and that without being required to use labels detailing proportions of all ingredients which would "expose to competitors his (the makers') private formularies or the methods of his preparation."

The worst of the situation made possible by the cupidity of makers, the ignorance of buyers, and the neglect of law-makers is set forth in leaflets prepared by the Pure Food Committee of the General Federation of Women's Clubs. Miss Alice Lakey, the author, states "that not only is flour frequently adulterated, but there are two mills, one in Ohio and one in Kansas, which turn out a certain grade of Indian corn flour used only to adulterate wheat flour."

The following items quoted from Miss Lakey's leaflet are largely based on the authoritative reports of the United States Bureau of Chemistry:

"In cocoa and chocolate were found wheat, corn, rice, potatoes, husks. In mustard-oil cake, seeds of radish, rape, wheat flour, corn meal, corn starch, lime or plaster, martin's yellow, turmeric. In catsup preservatives and artificial coloring abound.

"In peppers were found:

red sandalwood	grain hulls
wheat	rice
corn	pea and bean shells
buckwheat	corn meal
red dye	sago
aniline dye	cocoanut shells
starchy matter	olive stones

*A claim which must be granted if the catsup meets the demands of the unthinking housewives who "expect it will keep indefinitely uncorked and in a warm room."

mustard hulls
linseed meal
red sawdust

In spices:

cocoanut shells
ground shells
clove stems
wheat
corn meal
woody matter
foreign bark
red sandalwood
starchy matter
bread
crackers

charred matter
sand in excess

buckwheat
rice flour
hulls
turmeric
charcoal
sand
mustard hulls
gypsum
potato flour
sawdust

"French peas examined revealed the fact that 86 samples out of 98 contained copper, while 29 out of 43 cans of American peas showed the same adulterant."

Happily such figures may not be fairly taken to represent the actual condition of all the peas sold.

"Sixty-three samples of maple sugar were adulterated with glucose. That is, cheap glucose was sold at maple sugar prices. The glucose itself need not be classified as an injurious adulterant.

"One sample of honey labeled 75 per cent common syrup, 25 per cent extracted honey, proved on analysis to contain no honey, but 84 per cent of glucose colored with coal tar dyes."

Of course, pure honey may be assured by the purchase of the comb filled direct from the stores of natural sweets by the little workers to whom deceptive adulteration is all unknown.

"The flavoring extracts are frequently adulterated with coal tar products. Vanilla is often flavored with vanillin, a product of decomposed pine cones. Olive oil is mixed with peanut, cotton seed, and sesame oils.

"Almost 50 per cent of the milk examined in Massachusetts in 1893 and 1894 was adulterated, but owing to the strict inspection, the proportion dropped to 28 per cent, in 1900. In Pennsylvania a large proportion of the milk analyzed contained formaldehyde.

"Eighty per cent of cream of tartar examined contained alum, starch, calcium sulphite, while the baking powder often showed foreign mineral matter. The New York Board of Health recently seized a quantity of cheap baking powder and dumped it at Rikers' Island, where it was used for filling in. It contained 30 per cent of pulverized rock."

And there is much more as bad or worse in state and government publications and current periodicals of repute.

Probably the reader has anticipated the futility of any suggestion of a specific remedy—the hopelessness of finding a single key to the problem. Indeed no greater service could come from these

paragraphs than an increased appreciation among those seeking reforms, of a broad, inclusive, constructive, and cumulative program. The energy at present supporting a national pure food league would be the better invested if engaged in bringing into active coöperation the great educational, agitative, and legislative forces of the country.

Fundamentally greed of gain is back of the food and drug frauds. "At the root of every trouble with which the American people are now dealing," says the *Wall Street Journal*, "is the crime of stealing.

... It would be difficult to name a single question of administration in the field of government and of business to which this does not apply." After a series of suggestive questions regarding American social and economic problems the *Journal* asks if there would "be any serious difficulty now confronting the American people in their internal affairs if all men were willing to conduct their business honestly and squarely?" With "a country which is rich beyond all comparison" and "every condition favorable for many years of prosperity and happiness"—all is made doubtful by "the apparent impossibility of getting people to conduct their business on the principle of the square deal." From the packer in orchard or garden to the buyer of the hotel and the cook in the kitchen a new baptism of honesty is a prime requisite.

Closely allied with honesty should be the sense of responsibility best expressed in the standard of the Consumers' League—responsibility for other households than our own, and for the manhood which suffers through participation in preparing and selling fraudulent goods.

"While no true woman* would knowingly sanction fraudulent practices of any kind, she is nevertheless by her very indifference, aiding and abetting dishonest manufacturers in robbing the public by adulterating the food and drug supplies of this country."

Were there a "general federation of

*Letter from Pure Food Committee of General Federation of Women's Clubs to the National Consumers' League.

men's clubs" we might expect a similar declaration on this matter.

"John Ruskin's contention still awaits the enforcement of legislature, school and church—that the fundamental quest of political economy and social science should be to discover, expose, and remedy the iniquities of the table, the wardrobe and the advertising column. Until the individual learns that he must eat and dress and do his business in obedience to the dictates of highest principles, individual and civic righteousness are impossible."

The setting up of standards, the investigation of conditions, the education of maker and buyer, the training of the cook, and the making of laws—all of these elements enter into the campaign before the American people.

A step of vital importance is the passage of a national pure food law. This will secure uniform standards and protect both producer and consumer.

"Manufacturers and food distributors† are agreed that the consumer must first of all receive the protection to which he is entitled; and after that is done and guaranteed by legislation, the legitimate rights of the manufacturer and the distributor should also receive their due recognition."

The present legislative status is indicated by the fact that "some states permit the use of preservatives§ and others prohibit them; some permit certain preservatives and condemn others. Some states permit coloring, others prohibit it. Some states permit vegetable coloring when it is used to place a uniform product on the market. Some states permit the use of copperas in peas, and saccharine in sweet pickles, others prohibit their use. Some states demand the formula; others demand that only the ingredients be printed on the package." The same writer is "of the opinion that preservatives have a legitimate place in the food supply." He believes "that more people have been poisoned by decomposition than have been poisoned by the use of preservatives: therefore, it is not a question of prohibition but of regulation."

†Editorial in *Unity*, August 3, 1905.

‡Address before National Wholesale Grocer's Association.

§E. A. McDonald, Food Commissioner State of Washington, in *What to Eat*, May, 1905.

Candies and Confections

"A child on the street holds out a penny for one of the big chocolate candies ranged in dusty rows. He gets, for his penny, germs from the street dirt—but he gets NO CHOCOLATE. The stuff given him to eat is made of burnt umber, flavored with chocolate—a mineral substance consisting of clay, etc., absolutely indigestible.—*Chicago American*.

Is the above an exaggeration? *We do not know.* The suggested report on the local candy trade may be made by one person who spends a brief time in personally looking for answers to the questions given below, or a more thorough investigation may be undertaken.

The truly enormous quantities of sweets which are sold to both children and adults furnish sufficient reason for an investigation in every community.

The following questions need to be answered concerning every town and city:

Are candies exposed uncovered in front of stores, on street stands, etc.?

Are candies properly handled in the stores, including use of scoops in place of the bare hands of clerks, scales hoppers kept clean, etc.?

Are the work-rooms clean, provided with proper toilet conveniences, etc.?

The above questions can be answered with little difficulty. A more advanced investigation would include the following:

Are unwholesome, or fraudulent ingredients used?

Are "child laborers" used in the manufacture?

Are children and young people overworked* during the holiday season?

Are candies made the medium for lottery or gambling education?

Are candy stores or stands near school buildings supplemented by places where wholesome lunches are offered in attractive surroundings?

Note most carefully conditions in the neighborhood of schools.

A HUNDRED YEARS HENCE

Give me a spoon of oleo, ma,
And the sodium alkali,
For I'm going to make a pie, mama!
I'm going to make a pie.

*Write National Consumers' League for leaflet.

For John will be hungry and tired, ma,
And his tissues will decompose;
So give me a gram of phosphate,
And the carbon and cellulose.
Now give me a chunk of caseine, ma,
To shorten the thermic fat,
And give me the oxygen bottle, ma,
And look at the thermostat.
And if the electric oven is cold
Just turn it on half an ohm,
For I want to have the supper ready
As soon as John comes home.

—Unknown.

Publicity through the press has been substituted for punishment through the courts in Minnesota in dealing with violations of the pure food laws. The state dairy and food commission has announced weekly bulletins giving for publication lists of illegal food products reported by the state chemist.

The Pure Food Committee of the General Federation of Women's Clubs proposes showing a pure food exhibit at the biennial convention in St. Paul next May. The committee hopes also to have prepared a "white list" of canned foods guaranteed pure and honestly labeled.

Mrs. Norton has proved most happily the interest taken in the cooking lessons given to the boys in the Chicago Manual Training School. Does not the present "pure food" agitation offer an unusual opportunity for enlisting them in varied aspects of household problems?

The Cranford, New Jersey, Village Improvement Association offered the following lecture course topics treated by well known specialists:

Fighting Dirt and Disease in New York City by Modern Methods.
Methods of Ascertaining the Effect of Preservatives on the Human System.
Educational Methods.
The Wastes of a Great City.
Trained Nursing.

A GREAT HUMBBUG WHEN NOT A GREAT WRONG

Under the above caption an editorial note in *Unity* contains a paragraph which makes clear that the drug and food frauds are but a piece of the great fabric of hum-

bug and wrong which envelopes much of the world's business, back of which is the cupidity of maker and carelessness of buyer.

"Patent medicines are, of course, the crowning fraud in the advertising world," says *Unity*. "They are a clear imposition on the public when they are not something worse; but the crime of the advertiser does not stop here. The very number of *Collier's Weekly* that contains this effective exposé of the editor, advertises "six per cent bonds by some company that invites banking by mail in Georgia;" "cigarettes coming from the most skillful Egyptian workmanship;" some kind of contrivance that "cures rheumatism of the feet, weak ankles and cramps of the toes;" promises "good salaries and office expenses to men of character," with no particulars as to the nature of the work. It advertises a particular "rye whiskey recommended to women;" "stammering cured by natural methods;" a food that will "cure sleeplessness;" a whole page display of a "sterilized beer" that "does not ferment on the stomach," whatever that may mean, and another full page advertisement of a food that makes the brawn of the rowing crew pictorially impressive; a food that "is perfectly adapted in form and material to every requirement of the human body, that is the purest and cleanest, most hygienic food in the world," etc.

Over against this food for pessimism may be put the quotation from the *Wall Street Journal* that "as far back as the fifteenth century one Oliver Maillard, famous as a preacher, hurled denunciations at the butchers of France for 'blowing up their meat and mixing hog's lard with fat of their meat.'" May this echo of fifteenth century wickedness inspire greater effort to widen the supposed differences between the practice of the centuries!

What Shall We Do?

Club and individual study of pure food and all household problems is a necessary foundation.

To enlist any club or institution in the study or discussion of these problems is an invaluable service.

Secure copies of a twelve page list of "Domestic Science Publications," (supplied free by Whitcomb and Barrows, Boston), underscore the choice volumes under each topic, and indicate the titles to be found in local libraries.

Confer with local book dealers, get lists

of publications now on sale, and give the dealers a small list of books which you particularly desire to have distributed.

Purchase at least one volume of your local book dealer and put it into circulation.

Suggest that both dealers and libraries make display of their domestic science publications.

Submit lists of books in local libraries and lists of recommended works for publication in local newspapers.

A committee should present to the club or class a report on books accessible locally and the recommended titles.

Increased "news" value will be given to lists of books by having a committee report of books on sale at the local libraries, and those recommended to club members.

Copies of "A Catechism on Home Economics" can be secured for free circulation, and portions of it can be republished locally.

Secure careful consideration of The Twentieth Century College Woman's Creed suggested by the Boston Branch of the Association of Collegiate Alumnae.

Suggest club membership in the Lake Placid Conference.

Give attention to market inspection, study of the laws, lectures and conferences, and a pure food show.*

Secure descriptive advertising matter from Briarcliff Manor Farms, Briarcliff, New York, and other "model" dairies.

Likewise announcements from schools, publishers, associations and manufacturers will bring material of real value.

Residents of New York are entitled to correspond regarding any of these problems with Miss Martha Van Rensselaer, Housewives' Reading Course, Cornell College of Agriculture, Ithaca.

Do not form a new organization. For a neighborhood work hold a conference made up of representatives from the

*See Safe Foods and How to Get Them, *Delineator*, Sept., 1905.

teachers, the parents' association, the women's club, the men's club of the church, the improvement league, the business men's association, etc. In this conference the next step can be decided upon. It may be decided to form a Neighborhood Pure Food Council, or it may be a Household Economics or better a Civic or Improvement Council which first of all will take up the pure food question. First consider candy stores and school lunches; second, coöperation with the general pure food movement; third, domestic science instruction in the schools; fourth, instruction for employed women.

For a city or state work a pure food or civic council will be a wiser first step than the formation of a new association. In most cases take this first step by inviting officials or members representative of various groups to serve unofficially on the council until it is decided to make more formal arrangements. Legitimate trade interests and state officials should not be overlooked.

Those who register their interest in the subject with the Bureau of Civic Coöperation, 5711 Kimbark Avenue, Chicago, and enclose return postage, will receive some propaganda literature.

WHAT IS HOME ECONOMICS?

Most people will answer this question, when they answer it at all, by saying: "Oh, that's another name for domestic science—cooking and sewing." To be sure, Home Economics includes cooking and sewing, but these are but a small part of a very large subject. Home Economics touches so many subjects that it is difficult to define its boundaries. It includes *everything that relates to the home*, but as all our living centers in the home, it must connect with society in general, hence with history, architecture, ethics, sociology.

Speaking in general, it is the *application of science and art to the household—the family group*. So it relates to food, clothing, shelter, children.

The Lake Placid Conference on Home Economics considers that the chief basis of Home Economics is *Hygiene*—all that makes for health; Personal Hygiene, the right care of the body, its relation to nutrition, to exercise, to sleep, etc.; Household Hygiene—sanitation as it relates to the home, the proper environ-

ment of the house, ventilation, heating, lighting, water supply, disposal of household wastes, etc.; *Healthful Food*—its selection and preparation, pure food, preservation of food, proper food for children and invalids; the Hygiene of Dress and the Hygiene of the Child.

Next comes *Economics*—chiefly of consumption—the consumption of time, energy, and money in the home, the study of values of everything that enters into the home, the proper division of income, buying, marketing, household accounting, system of work, household conveniences, etc.

Then come *Ideals in Home Life*—living in a simple, rational way in the light of modern art and science and with regard to a high "standard of life," living unrestricted by "do-as-your-mother-did-before-you methods."

Finally, and most important, the *Children*—the chief product of the home, to whom everything in the home relates and for whose best development the home is maintained. Thus Home Economics includes the psychology of child training and is an important part of the new education, which begins with the kindergarten.

In a word, Home Economics is as Mrs. Ellen H. Richards has said—the fourth "R" in education—reading, 'riting, 'rithmetic, and fourth *right living*.—From *A Catechism on Home Economics*.

DEFINITIONS

Considerable confusion as to names has been partially relieved by the following nomenclature suggested by the Lake Placid Conference of 1904:

Hand Work in the primary and grammar schools, to include the household arts—sewing and cooking—as well as basketry, weaving, modeling, carpentry, etc., the aim being to teach manual dexterity, close observation, a knowledge of materials, the dignity of labor—all in an interesting way—and to direct the attention of the child to the home in the early formative period.

Domestic Science in the high schools, to include the application of chemistry and physics to cookery, cleaning and sanitation, the study of personal hygiene, of house plans with drawing, of household decoration in connection with art, etc.

Economics (Home Economics) for normal and professional schools. The original Greek word means: "pertaining to the management of the household," so that the word *home* is considered redundant. Such a course would carry further the studies of domestic science and add biology, bacteriology, household administration, division of income, dietetics, nursing, etc.

Euthenics—a new word from the Greek, meaning right living—for colleges and universities. Under this term the larger aspects of the subject would be studied, such as the home in relation to society, economic changes affecting the family group, the status of domestic service, ethics of family life, and research work along advanced lines.

Civic Progress Programs

HOUSEHOLD ECONOMICS AND PURE FOOD

I.

Paper: Pure Food Standards.

Report: By a Committee on the Local Supplies of Candies and Confections.

Book Review: What the Government is Doing for Domestic Science, C. F. Langworthy; Out of Work, F. A. Kellor.

Application: What Shall We Do? The Club? The Members?

II

Report: By a Committee on Local Opportunities for Employed Women for Instruction in Household Economics.

Discussion: More Christmas Joy vs. Fewer Christmas Gifts.

Paper: Household Research.

Reading: Selections from Spirit of Cookery by J. L. W. Thudichum.

Brief Paper: Organizations and Sources of Information.

III

Roll-call: Give some fact or suggestion concerning the topic of the month.

Definitions: Remember the need of correct understanding of terms in common use. See A Catechism on Home Economics, American School of Household Economics, Chicago.

Correlation: Review briefly the relation of this topic to other monthly subjects of the year.

Visits: Plan visits to a bakery, a candy kitchen, an ice cream "factory," a well managed dairy, etc. A catalogue of all such places should be prepared for use by individuals and special parties at any time.

Question Box: Questions presented in writing may be forwarded to Miss F. A. Kellor, to the Department of Agriculture, to the Bureau of Civic Cooperation, etc. Selections from the replies can be read at a future meeting.

Partial Bibliography

GENERAL REFERENCES

See cookery, domestic architecture, diet, domestic economy, employment agencies, family, food, food adulteration, home, house decoration, kitchen, laundry, servants, etc., in *Reader's Guide*, and in *Cumulative Book Index*.

See abattoirs, adulteration, employment bureaus, food, milk and milk products, etc., in Digest of Governors' Messages, Comparative Summary and Index of Legislation, and Review of Legislation (Year Book of Legislation), New York State Library.

See Home Science—Domestic Economy (serving, food and cooking, laundry work, textiles, miscellaneous) in A Bibliography of the Manual Arts, A. H. Chamberlain.

Library of Home Economics, American School of Household Economics.

Publications of state boards of health.

Publications of the state experiment stations.

Publications of agricultural colleges.

Publications of United States Department of Agriculture, Washington.

Official communications and plans of work from women's club federation committees in *Federation Bulletin* and other club organs.

Proceedings of the Lake Placid Conference on Home Economics.

Publications of the United States Department of Agriculture (for sale by the Superintendent of Documents, Washington).

List of Bulletins and Circulars issued by the United States Department of Agriculture for free distribution, Washington.

PURE FOOD

Food Inspection and Analysis, A. E. Leach. Food Materials and their Adulterations, E. H. S. Richards.

Cost of Food, E. H. S. Richards. Cereal Breakfast Foods, Agricultural Experiment Station, Orono, Maine.

Adulteration of Food, Agricultural Experiment Station, Agricultural College, North Dakota.

Bulletins of various state boards of health.

Safe Foods and How to Get Them, M. H. Abel, *Delineator*, Sept., '05, and succeeding issues. Sane, practical, authoritative.

Pure Food Assurance, *Good Housekeeping*, Oct., '05, and succeeding issues.

Food Legislation, W. D. Bigelow, in Review of Legislation (Year Book of Legislation).

Food Legislation and Inspection, 1904, W. D. Bigelow, in Year Book of the Department of Agriculture.

Pure Food Problem, M. H. Abel, Proceedings Lake Placid Conference, 1905.

Current issues of *Ladies' Home Journal*, and *Collier's Weekly*. Graphic illustrations and cartoons, extreme but apparently sustained by facts.

Food Preservatives, Their Advantages and Proper Use, R. G. Eccles.

The following are free publications of the Department of Agriculture, Washington:

Sugar as food.

Canned Fruit, Preserves, and Jellies.

Fish as Food.

Milk as Food.

Facts About Milk.

Care of Milk on the Farm.

Household Tests for the Detection of Oleomargarine and Renovated Butter.

Butter Substitutes.

Determination of the Effects of Preservatives on Food and Health.

Use and Abuse of Food Preservatives.

Adulteration of Drugs.

Officials Charged with the Enforcement of Food laws in the United States and Canada.

Standards of Purity for Food Products.

Inspection of Foreign Food Products.

The following are supplied at nominal prices by the Superintendent of Documents, Washington, D. C.:

Influence of Food Preservatives and Artificial Colors on Digestion and Health, H. W. Wiley and others.

Foods and Food Control, W. D. Bigelow.

Adulterated Drugs and Chemicals, L. F. Kebler.

Maple Sugar Industry—Adulterations of Maple Products, H. W. Wiley.

The following list prepared by R. H. Whitten is valuable for giving access to the professional discussion of the subject:

H. Bert Ellis: Necessity for a National bureau of medicines and foods. *Bulletin of American Academy of Medicine*, v. 4, no. 9:486-96, 1902.

Willis G. Tucker: Food adulteration; its nature and extent and how to deal with it. *Medical R. of R.*, 9:915-20, 1903.

Charles Harrington: Sulphurous acid and its salts as food preservatives, as aids to fraud, and as possible causes of lesions of the kidneys. *Boston Medical and Surgery Journal*, 150 pt. 1:555-9, 1904.

John M. Grant: Adulteration of food and food products. *Buffalo Medical Journal*, Sept., 1904, p. 87-92, 1904.

R. G. Eccles: Public health and food preservatives. *N. Y. Med. Jour.*, 79 pt. 1:161-3; 206-9, 1904.

R. G. Eccles: Food preservatives, their advantages and proper use. *Med. News* v. 84, pt. 1, 1904; 202 p. 1905.

CANDIES AND CONFECTIONS

Food Inspection and Analysis, A. E. Leach. Sugar as Food, Department of Agriculture. Pure Candy Counters, L. V. Robinson, *Charities*, Feb. 11, '05, 13:468-70.

WHAT SHALL WE DO?

Safe Foods and How to Get them, M. H. Abel, *Delineator*, Sept., '05, and succeeding issues.

How to Work for Pure Food, Alice Lakey, *Federation Bulletin*, May, '05, 2:272-3.

WHAT THE GOVERNMENT IS DOING

Federal Activity in the Interest of the Public Health, J. W. Garner, *Yale Review*, Aug. '05, 14:181-205.

Work of the Division of Chemistry, *Scientific American*, March 17, '00, 82:162.

Yearbook of the Department of Agriculture, *Gunttons*, Aug., '04, 27:210-1.

OUT OF WORK

Out of Work, *Current Literature*, March, '05, 38:237-9.

Notes from the Diary of an Employment Agent, F. A. Kellor, *Woman's Home Companion*, Aug., '05, 32:22.

Servant Question Plus the Employment Bureau, F. A. Kellor, *Harper's Bazar*, Jan., '05, 39:15-9.

Diary of a Domestic Drudge, A. M. Maclean, *World Today*, June, '05, 8:601-5.

INSTRUCTION IN HOUSEHOLD ECONOMICS FOR EMPLOYED WOMEN

Write American Committee, Hartford Building, Chicago.

Write Welfare Department, National Civic Federation.

Write American Institute for Social Service, 287 Fourth Avenue, New York.

CHRISTMAS JOY VS. CHRISTMAS GIFTS

See The Twentieth Century College Woman's Creed, in publication of Association of Collegiate Alumnae.

Travesty of Christmas, F. Kelley, *Charities*, Dec. 5, '05, 11:537-40.

HOUSEHOLD RESEARCH

Write Inter-Municipal Committee on Household Research.

Write Association of Collegiate Alumnae.

New line of Study for Women's Clubs, E. M. Rhodes, *Federation Bulletin*, June, '05, 2:298-300.

Household Economics in Home and Club, *Federation Bulletin*, May, '05, 2:265-270.

Safe Foods and How to Get them, M. H. Abel, *Delineator*, September, '05, and succeeding issues.

DOMESTIC ECONOMY AND FOODS

Prof. L. H. Bailey of Cornell in Farmers' Bulletin No. 109, Department of Agriculture, gives a lengthy list of "publications used or recommended in farmers' reading courses." Under the heading "Domestic Economy and Foods" the following are suggested:

The House Comfortable, Ormsby.
Disposal of Household Wastes, Gerhard.
Chemistry of Cookery, Williams.
Boston Cook Book, Lincoln.
What to Eat and How to Serve It, Herrick.
Household Economics, Campbell.
The Way We Did at Cooking School, Reed.
The Story of Germ Life, Conn.
Home Sanitation, Richards and Talbot.
Chemistry of Cooking and Cleaning, Richards and Elliott.
Boston Cooking School Book, Farmer.
Food Products of the World, Green.
House Plans for Everybody, Reed.
Practical Sanitary and Economic Cooking, Abel.

Home Economics, Parloa.
Physical Development and Exercise for Women, Bissel.

Hygiene and Physical Culture for Women, Galbraith.

A Study of Child Nature, Harrison.
Realm of Nature, Mill.

ORGANIZATIONS AND INSTITUTIONS

The following list is offered without any attempt at classification or evaluation:

Household Economics Committee, General Federation of Women's Clubs, Mrs. Mary Moody Pugh, 5002 California Street, Omaha, Neb.

Pure Food Committee, General Federation of Women's Clubs, Mrs. Walter McNab Miller, Columbia, Mo.

Pure Food Committee, National Consumers' League, Miss Alice Lakey, Cranford, N. J.

Lake Placid Conference on Home Economics, Mrs. Melvil Dewey, Lake Placid Club, Morningside, New York.

Inter-Municipal Committee on Household Research, Miss Frances A. Kellor, 111 East Twenty-third Street, New York.

Illinois Domestic Science Association, Champaign, Ill.

National Pure Food League, Miss Alice Lackey, Cranford, N. J.

Interstate Food Commission (formerly National Association of State Dairy and Food Departments); R. M. Allen, Lexington, Ky.

National Anti-Adulteration League, Edward Thimme.

Home Economics Committee, National Congress of Mothers, Mrs. E. C. Grice, 3308 Arch Street, Philadelphia.

National Grange of the Patrons of Husbandry.

American Medical Association.

National Wholesale Grocers' Association.

American Pharmaceutical Association.

International Stewards' Association.

Officials in charge of national food inspection:

John W. Yerkes, Commissioner of Internal Revenue, Treasury Department.

D. E. Salmon, Chief of Bureau of Animal Industry, Department of Agriculture.

H. W. Wiley, Chief of Bureau of Chemistry, Department of Agriculture.

Correspondence concerning normal or popular instruction in domestic science may be addressed to School of Domestic Science, Chautauqua, New York.

Addresses will be supplied upon request, or letters will be forwarded, if addressed in care of Bureau of Civic Cooperation, 5711 Kimbark Avenue, Chicago.

ENDORSEMENTS

The Civic Progress Programs have been given a most cordial reception as evidenced by the quotations from letters which follow. The first group of "testimonies" come from officers and committee members of the General Federation of Women's Clubs:

"Your prospectus pleases me greatly. If our two societies could induce the workers and students to systematize and correlate their subjects a great work would result."

"I think your outline admirable and I am sure it will prove very helpful to club women."

"The plan for discussion of civic questions and lists of topics is most excellent. I can suggest no change. I wish all the organizations mentioned might take up the study of these problems. . . . I shall take pleasure in calling attention of clubs to your plan."

"Your's is a most excellent outline of related work to be used by women's and other clubs and organizations. . . . I particularly like the idea of certain topics assigned to given months."

"Your plan is to my mind a most practical one: it will not only bring the same subjects to the consideration of all organizations of a non-partisan and non-political character but it will tend to create most intelligent public

opinion regarding the vital questions of the day and a concerted action in times of need."

A few selections from letters concerning the programs received from presidents of state federations contain hearty seconds to the resolutions of approval:

The "plan for arousing a common interest in the great questions of the day is very interesting."

"I am very glad indeed that this plan has been proposed and am sure that it will have the support of the women's clubs, the church clubs and young people's societies."

The "topics are admirable for club work and would be an invaluable aid to a program committee. . . . The plan is certainly most interesting and comprehensive and helpfully classified. I congratulate you upon it."

"I am very much delighted and I shall take pleasure in presenting the outline to club women and others when possible. It seems to me that any person of ordinary intelligence and average facilities for obtaining reading ought to find much of interest and profit."

"I think the arrangement of topics for study and discussion most admirable: it is comprehensive and interesting and I am sure will find favor with the club women of this state."

"I think you have formulated a plan which should inspire great effort toward civic betterment."

It is "exactly the outline that I have been trying to get into our clubs and I am glad to get the offer of assistance for the clubs that I can interest. . . . I approve the work as you have outlined it and would say that to my way of thinking it is a most excellent scheme."

"I marked with much interest your topic for study and discussion. . . . It will be my pleasure and privilege to bring your plan before the board meeting of the state federation and to individual clubs whenever opportunity offers."

"I heartily endorse the subjects selected. . . . Will promise to present the plan to the Federation which meets in the fall."

"I wish to state, briefly, that the proposed plans for club study seem the most comprehensive and helpful and adaptable of anything of the kind ever presented to my notice, and I shall try to persuade my own town club committees to make use of these outlines in preparing the various lines of work for our coming club year."

News Summary

DOMESTIC

September 1.—Panama Canal Advisory Board of Engineers meets in Washington.

2.—Advisory board of engineers decides to inspect canal route in Panama.

3.—Mikado telegraphs congratulations to President Roosevelt for his good offices in behalf of peace.

4.—Robert Bacon is appointed United States Assistant Secretary of State to succeed Francis B. Loomis.

5.—Peace treaty is signed at Portsmouth; armistice goes into effect at once. The treaty stipulates: Russian recognition of Japanese influence in Korea; mutual evacuation of Manchuria within eighteen months; surrender of Port Arthur and Dalny to Japan; open door in Manchuria (which is to be under Chinese control); joint management (Russia and Japan) of Manchurian railway; division of Sakhalin; Japanese fishing rights in Russian waters; payment to each nation for cost of

keeping prisoners. Resignation of Public Printer F. W. Palmer is demanded by President Roosevelt.

8.—Public Printer Palmer refusing to resign is dismissed by President Roosevelt.

9.—The legislative insurance investigation in New York concludes a week of startling revelations; the Mutual and New York Life companies show conditions similar to those of the Equitable.

13.—Baron Komura is ill in New York.

14.—David E. Sherrick, state auditor of Indiana, is removed from office by Governor Hanley charged with the defalcation of \$145,000.

15.—George W. Perkins, vice-president of the New York Life Insurance Company testifies that that company contributed \$150,000 to the Republican campaign fund in the last three presidential elections.

17.—Yellow fever cases in New Orleans are rapidly decreasing; situation throughout Louisiana also much better.

19.—President Morton of the Equitable Life Assurance Society sues for the restitution of over \$1,000,000 owed by the Mercantile Trust Company.

20.—Citizens of Philadelphia, without regard to party, unite to fight boss rule; independent candidates are nominated.

21.—Four officials of the Schwarzschild & Sulzberger packing company plead guilty to the charge of conspiring to accept railroad rebates in violation of the Elkins law; fines aggregating \$25,000 are imposed.

25.—A. B. Stickney, president of the Great Western Railroad, declares before a Federal judge that railway tariffs are a matter of guesswork and are not mathematically determined.

27.—Secretary Taft and party arrive in San Francisco.

28.—Panama Commissioners and consulting engineers sail for Colon to view site of canal.

29.—An auditor of the Equitable testifies that the New York Life, the Mutual, and the Equitable are in an alliance for the promotion of friendly legislation.

30.—The return of President Roosevelt to Washington is the occasion for a great popular demonstration.

FOREIGN

September 1.—Governors are inaugurated in the new Canadian province of Alberta and Saskatchewan. A thousand cholera "suspects" are under medical observation in Prussia.

6.—Riots break out in Tokyo because of general dissatisfaction over peace terms. Racial and religious troubles in Baku region of the Caucasus result in bloodshed and great loss of property. Rear-Admiral Nebogatoff and three captains who surrendered in the battle of the Sea of Japan are dismissed from the Russian navy.

7.—Mob rioting in Tokyo necessitates the establishment of martial law; the house of the minister of home affairs is burned and the home of Baron Komura is threatened: anti-American feeling is strong and Americans, guests of Minister Griscom are threatened. Disorder at Baku is increasingly serious.

8.—Earthquake in Calabria, Italy, causes loss

of 400 lives. Rioting breaks out in Kobé, Japan.

10.—Russian government ends discriminating duties on American goods.

11.—Tartars and Kurds riot and destroy immense oil properties at Baku. Upon the advice of the Mikado the Japanese ministry remains in office despite popular opposition; rioting and violence in Japan have ceased.

12.—Admiral Togo's flagship, *Mikasa*, is destroyed by fire; 566 officers and men are killed. Tartars in the Caucasus have declared a holy war on the Armenians.

14.—Emperor of Austria-Hungary accepts resignation of Cabinet.

15.—Miss Roosevelt and accompanying ladies are presented to the Dowager Empress of China in Peking.

16.—Shanghai reports Imperial decree opening many Manchurian ports to treaty Powers. Decrease of cholera in Prussia is reported.

18.—Tzar issues invitations for a second Hague peace conference.

19.—The universal peace conference begins its sessions at Lucerne.

22.—Political riots in Cuba result in the killing of a congressman and the chief of police of Cienfuegos.

23.—Norway and Sweden agree to separate peaceably. Returns from Cuban primaries indicate that President Palma will be re-elected. Greece and Roumania break off diplomatic relations.

25.—Terms of the agreement between Sweden and Norway provide for a neutral zone, the limitation of frontier fortifications, and the submission of the points of dispute to the Hague tribunal.

26.—Text of treaty between England and Japan is made public: England recognizes Japan's position in Korea; Japan agrees to any measures England may find necessary for the protection of the Indian frontier; each nation agrees to help the other in case of war involving territorial rights or special interests. Congress of representatives from zemstvos and municipalities sitting at Moscow demands wide reforms embracing liberty of speech and press, equality before the law, etc.

27.—Political riots in Budapest are indicative of Hungarian opposition to the government.

28.—Germany and France finally come to an agreement, satisfactory to both parties, upon the Moroccan affair; Moroccan questions are to be discussed by a joint conference but French special interests do not come into its scope.

29.—Fifty thousand Bengalese vow to boycott British goods because of the proposed partition of Bengal.

OBITUARY

September 5.—Hezekiah Butterworth, author and editor.

12.—Chief Rain-in-the-Face, Sioux leader and supposed slayer of General Custer.

14.—Patrick A. Collins, Mayor of Boston.

15.—Count Pierre S. de Brazza, African explorer.

18.—George Mac Donald, English novelist.

20.—Sven Hedin, Swedish statesman and historian.

28.—Frank Beard, Art Editor of the *Ram's Horn*.



TALK ABOUT BOOKS

COMPROMISES. By Agnes Repplier. 1904. pp. 277. \$1.10 net. Boston: Houghton, Mifflin & Co.

In a day which is given over to fiction Houghton, Mifflin & Co. have brought out almost together four volumes of essays. "Compromises," by Miss Agnes Repplier will be read by those who know her of old, and should be read by many others. The essays are not practical; they show no knowledge of the state of the market; they take no thought of industrial or practical issues; they are merely literary. The knowledge of life revealed in them is largely a knowledge derived from books; the characters in whom they show an interest are almost exclusively creatures or creators of literature; but they have the charm which belongs to books of this sort, which appeals to the old fashioned "gentle reader," and which is all too unknown to the followers of the strenuous life. It is encouraging that publishers still bring out such collections, for it shows that there are still readers who want to buy them.

P. H. B.

THE LIFE AND REPENTAUNCE OF MARIE MAGDELENE. By Lewis Wag. Reprinted with notes and index by Prof. F. I. Carpenter. 1902. pp. xxxv-91. The University of Chicago Press.

Professor F. I. Carpenter of the University of Chicago English Department has been instrumental in placing one more hitherto inaccessible play at the disposal of the student. The play of Mary Magdelene is, as the editor says "neither better nor worse as a piece of literature than most others of its kind." To the curious and the scholarly, however, the reprint is very interesting.

P. H. B.

PRINCIPLES AND PROGRESS OF ENGLISH POETRY. By C. M. Gayley and C. C. Young. 1904. pp. civ-595. \$1.50. New York: The Macmillan Co.

Principles and Progress of English Poetry is an admirable book for the general student of literature. Such a judgment may be announced at sight of the fact that Professor Charles M. Gayley of the University of California is one of the editors. It is in a way a companion volume to "Modern English Prose" recently issued from the same press, yet it attempts a much larger service. An introduction by Professor Gayley on the Principles of Poetry (civ

pp.) is followed by the specimens which Mr. C. C. Young has collected and arranged. These complete poems—for there are no fragments—are arranged by periods, and are presented with complete and intelligible notes. In conducting an introductory course of English poetry or English literature for advanced high school or upper-class college students this work should be available as a text book of the highest usefulness.

P. H. B.

ENGLISH AND SCOTCH POPULAR BALLADS. Edited by Sargent and Kittredge. 1894. pp. 729. \$3.00. Boston: Houghton Mifflin & Co.

Certain publishing houses are doing the modern student an invaluable service by putting in their hands at moderate prices reprints of specimens of early literature which would otherwise be very difficult to procure if not utterly out of reach. The issue at hand of Professor Childs' Collection of English and Scottish Popular Ballads is a case in point. Professor Childs' work originally appeared in ten very large volumes, from 1882 to 1898. The three hundred and five ballads were printed in all obtainable versions and with all the apparatus necessary to a study of this kind of literature. The present volume offers a selection from the materials collected and edited by Mr. Childs and is prepared in accordance with a plan which he had approved by Miss Helen Sargent and the most eminent of his students, Professor G. L. Kittredge. It is a most important publication for all students of Folk Poetry.

P. H. B.

AN OLD ENGLISH CHRISTMAS. From "The Sketch Book." By Washington Irving. pp. 151. 3x5. \$1.00. New York: The Century Co.

AS YOU LIKE IT. By William Shakespeare. pp. 123. 2¼x5¼. \$1.00. New York: The Century Co.

ROMEO AND JULIET. By William Shakespeare. pp. 155. 2¼x5¼. \$1.00. New York: The Century Co.

Published in uniform binding with this exquisite little masterpiece of Irvings, are "As You Like It," and "Romeo and Juliet," artistically bound and printed, all belonging to the Thumb Nail Series. The covers are most artistically designed and these rare editions are welcomed by all lovers of beautiful books.

M. M.

MODERN ENGLISH PROSE. Selected and edited by G. R. Carpenter and W. S. Brewster, Professors in Columbia University. 1904. pp. 481. \$1.10. New York: The Macmillan Co.

As the teaching of composition develops instructors feel more and more the need of putting good specimens of writing into the hands of their classes. Some text books have attempted to meet the demand but always, to keep within limits, they have been forced to defeat their own ends by so cutting the passages that could not serve as illustrations of consecutive composition. With this fact in mind Professors Carpenter and Brewster have made it their aim "to present a rich store of material in complete essays, stories, chapters, or component parts of larger works." The book should be welcomed by a large number of teachers.

P. H. B.

RELIGIOUS ART AND MUSIC. Bulletin No. 1. pp. 54. 25 cents. Chicago: Religious Education Association.

Seven addresses and papers presented at the second convention of the association, reprinted in pamphlet form, of exceptional suggestiveness in somewhat neglected fields. They will repay careful reading. Contents: "The Use of Biblical Pictures in Teaching Children," Henry Turner Bailey, Scituate, Mass.; "The Educational Values of Church Architecture and Decoration," J. Cleveland Cady, New York; "Clubs and Classes for the Study of Religious Pictorial Art," Miss Harriet Cecil Magee, Oshkosh, Wis.; "The Religious Values of Literature," Professor W. D. MacClintock, Chicago; "The Service to Religious Feeling of the Music of the Church," Professor George C. Gow, Poughkeepsie, N. Y.; "Literature as a Means of Religious Education in the Home," Prof. Caleb T. Winchester, Middletown, Conn.; "The field of Artistic Influences in Religious Education," Professor Waldo S. Pratt, Hartford, Conn.

THE DICTUM OF REASON. By David Gregg, D. D. 50 cents. New York: E. B. Treat & Co.

A most delightful little book of two chapters only. The highest reasons for the human reason to accept man's immortality are presented in such a way as to convince the candid mind regardless of the teachings of the Bible. It ought to be read by everybody. The author is pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y.

J. M. B.

MARY'S GARDEN AND HOW IT GREW. By Frances Duncan. Illustrated. pp. 261. 5x7. \$1.25. New York: The Century Co.

A charming story of practical gardening for children, but the ordinary facts and rules are so disguised as to make the study of home agriculture seem like a piece of play. This

little book is the most helpful as well as entertaining treatise of the kind that we have seen for little people.

M. M.

NATURE'S GARDEN. By Neltje Blanchan. \$2. New York: Doubleday, Page & Co.

The most casual student of botany cannot fail to be inspired with greater interest in flowers after glancing at the pages of "Nature's Garden." Fact and fancy are so skilfully combined that even the scientist may here find a new charm in botanical lore. As the title indicates only the wild flowers are described, and with an explanation of their insect relationship the reader is given a fund of valuable information. Over five hundred flowers have been classified while eighty exquisite illustrations add to the interest of the scientific instruction.

THE FLOWER GARDEN. By Ida D. Bennett. \$1.25. New York: McClure Phillips & Co.

A well written, instructive treatise on gardening, with explicit directions concerning the soil, fertilizing, seeds, house plants, window boxes, besides full instructions as to what and where vines and flowers should be planted. There are twenty four illustrations which add to the interest and attractiveness of the book.

A TRANSPLANTED NURSERY. By Martha Kean. Illustrated. pp. 275. 5½x7¾. \$1.20 net. New York: The Century Co.

An instructive as well as entertaining account of a summer spent by an American mother with her three small boys on the coast of Brittany. The attractive pictures and interesting accounts of the trip will doubtless make many readers of the book eager to try the same experiment.

M. M.

THE SOCIETY OF TOMORROW. By G. de Molinari, Editor of "Le Journal des Economistes." Translated by P. H. Lee Warner. 1904. Pp. 230. \$1.50. New York: G. P. Putnam's Sons.

The main assertions of this suggestive volume are to the following effect: war is the greatest threat of civilization because it involves oppressive debts, and maintains governments which exploit their peoples and prevent the free and natural development of a beneficent competition. Just as private feuds have yielded gradually to the assertion of authority by the state, so Molinari sees the time when international contests will be impossible. He proposes a general disarmament by all nations, and the appointment of an international tribunal which shall keep the peace of the world, enforcing its decisions if need be by means of a neutralized, armed force. This once accomplished, governments and office holders, who now get their chief excuses for being directly or indirectly from war would be minimized,

and peoples would be free to produce goods and enjoy them as never before. The book is full of subtle and even brilliant suggestions, and if war were a more rational force would go far in the propagandum for universal peace.

G. E. V.

MEDIEVAL CIVILIZATION. Selected Studies from European Authors translated and edited by Dana Carleton Munro and George Clark Sellery. 12mo. \$1.25. New York: The Century Company.

To the majority of people the Middle Ages are known mainly as a store-house of romance from which the raw materials for a very considerable amount of our best literature have been drawn. Aside from this the history of the long centuries between the so-called Fall of Rome and Renaissance is commonly regarded as a pretty dry affair, and much of it unquestionably is such. The difficulty has been that, until rather recently, the really reliable sources of information were such as pertained to the formalities of government and war and had little to tell us of the life of the times, which is always the most interesting thing. It is pleasant to note that the industry of certain French and German historians of the present generation is going a long way toward supplying this lack. How men actually lived and thought, what they worked at, what manners and social customs they had, what education and religious interests they cherished—these and a hundred other matters of the sort are being brought to light and added to the great composite picture now being drawn of the people of medieval France and England and Germany. Professors Munro and Sallery, of the University of Wisconsin, have rendered a distinct service to every person who is interested in the results of these investigations but who has not the time, or perchance the linguistic training, required for a reading of the ponderous French and German books on the subject. They have prepared and published in their recent "Mediaeval Civilization" a series of English translations of choice passages from the writings of twelve or fifteen European historians, representing a wide variety of topics. The extracts are short, readable, and yet very scholarly. There are especially interesting sketches of the survival of Latin in the Middle Ages, the literary productions of the period, life in the monasteries, Saracen civilization in Spain, chivalry, the development of the Romance languages, the life of the students in the universities and the manners of people of country and town. The book is not one for continuous reading, but rather one to be dipped into whenever one wants to know what is the very latest and best opinion of scholars upon any one of

the numerous subjects treated in it. Prepared primarily for the use of students, its character is yet such as to give it a real value, and even interest, to the general reader of the more intelligent and truth-seeking type.

F. A. O.

SPECIAL METHOD IN HISTORY. By Charles A. McMurry. Pp. 291. 6x8½. \$75. New York: The Macmillan Co.

The adult reader as well as the teacher in history will be interested in this book. From the very latest methods Dr. McMurry combines what he conceives to be the most effective presentation of this important subject in the school grades. He follows the "tandem" plan of presenting consecutive periods of history in consecutive grades of school rather than the "ring" system of studying the entire field in each grade, with every widening horizons.

E. E. S.

A HISTORY OF EDUCATION IN THE UNITED STATES. By Edwin Grant Dexter, Professor of Education in the University of Illinois. 1904. Pp. 656. \$2. New York: The Macmillan Co.

A scholarly work based upon a painstaking study of the original sources of educational history from the early colonial period to the present time. The treatment includes the development of educational practice in the different sections of the country, the gradual organization of these parts into the unity of a national system, the various phases of educational endeavor including "educational extension" through libraries, the press, summer schools, learned societies, correspondence teaching, etc. While the volume is designed primarily for use in pedagogical classes, it will prove a valuable source of accurate information for the thoughtful teacher and parent, and will be welcomed in the reference library.

G. E. V.

A NEW SCHOOL MANAGEMENT. By Levi Seeley, Professor of Pedagogy in the New Jersey State Normal School. Pp. 329. \$1.25. New York: Hinds & Noble.

A text-book for normal school students dealing with the technicalities of school management, yet written in so wise and cheery a fashion as to be good reading for the layman. The discussions of punishment, school evils, school virtues, and school morals are especially enlightening. The author proves himself a good school-master by his constant use of illustrations and anecdotes which vividly enforce his points.

G. E. V.

A MODERN SCHOOL. By Paul H. Hanus, Professor of the History and Art of Teaching in Harvard University. 1904. Pp. 306. \$1.25. New York: The Macmillan Co.

A collection of educational articles which have appeared in different periodicals during the last few years. They all display a deep insight into

the significance of education, and an appreciation of the problems which it confronts in adjusting itself to the ever changing conditions of modern life. The two chapters "The School and the Home" and "Our Faith in Education" may well be read thoughtfully by all who ponder the meaning of our educational aims and ideals.

G. E. V.

FUNDAMENTALS OF CHILD STUDY. By Edwin A. Kirkpatrick, of the Fitchburg (Mass.) Normal School. 1903. Pp. 384. \$1.50. New York: The Macmillan Co.

A sane and restrained book in a field too often invaded by vague and fantastic speculation. The statement of the development of the child's body and of the instincts which are interpreted in detail is admirably clear and in harmony with authoritative biological and psychological theories. The application of principles to the concrete problems of the home and the school gives the volume a practical value for all who deal with children.

G. E. V.

THE YOUTH OF WASHINGTON. By S. Weir Mitchell. pp. 290. 6¼x9. \$1.50. New York: The Century Co.

The versatile Dr. S. Weir Mitchell conceived the daring idea of resetting the most important facts in the early life of Washington in the language of that worthy gentleman as illustrated in his writings. The result of this pseudo autobiography is a book of 290 pages which tells the story of Washington's early life to the close of the ill-fated Braddock expedition. The style is that of Washington's day and rather difficult for modern readers. It grows prolix at times, especially when Dr. Mitchell makes the supposed writer enter upon long self-examination and philosophising. The reader who follows the volume to its close will have a fresh and adequate knowledge of the events in the life of the first great American.

E. E. S.

A CENTURY OF EXPANSION. By Willis Fletcher Johnson. pp. 316. 6x8½. \$1.50. New York: The Macmillan Co.

Mr. Willis Fletcher Johnson, of the New York *Tribune* editorial staff, has wrought the various additions to the national territory of the United States into a chronological study under the title, "A Century of Expansion." The anti-expansionist is not likely to find much comfort in its pages. Manifest destiny is the excuse for all despoiling of a weaker power. Expansion should be "merely a means of working out our highest national destiny." Prediction is made that the next scene of national land-grabbing will take place in the West Indies. Nevertheless the facts seem to be authentically given and in excellent proportion.

E. E. S.

DANIEL WEBSTER FOR YOUNG AMERICANS. \$1.50. Boston: Little, Brown & Co.

"Daniel Webster for Young Americans" is a compilation of the principal speeches of the great Senator, together with Whipple's well-known essay on his style. The illustrations are original and novel. The possession of such a book should be a source of pride not only to young folks but to their elders.

E. E. S.

THE GOVERNMENT OF OHIO. By Wilbur H. Siebert. pp. 309. 6x8½. \$.75. New York: The Macmillan Co.

THE GOVERNMENT OF ILLINOIS. By Evarts Boutell Greene. pp. 296. 5¼x7½. \$.75. New York: The Macmillan Co.

The series of Handbooks of American Government, published by the Macmillan Company, includes a study of Ohio as an addition to the list. Minnesota, Maine, New York, Illinois, and Michigan have been considered in previous volumes. Considering the fact that the average citizen participates many times in state government to every instance of activity in national government, the preparation of these little manuals provides an excellent way for teaching and studying the difficult problem of the training of American citizens.

E. E. S.

THE CONTEST FOR SOUND MONEY. By A. Barton Hepburn. 1903. pp. 666. \$2.00. New York: The Macmillan Co.

The contest for sound money, like the tariff question and the controversy on Imperialism, excites discussion from time to time which is as a rule more heated than intelligent. It is a question if a large proportion of American voters would not rather enjoy their prejudices at leisure than at the expense of patient reading. For those, however, who do not object to a little honest thinking the "History of Coinage and Currency in the United States, and the Perennial Contest for Sound Money" will prove both interesting and instructive. The book is thorough and amply illustrated with tables and other statistical matter.

THE PRINCIPLES OF RELIEF. By Edward T. Devine, General Secretary of the New York Charity Organization Society. Pp. 495. \$.2. New York: The Macmillan Co.

As the title indicates, this book is based upon the theory that charity so-called should not be a haphazard, empirical, "rule of thumb" makeshift, but an intelligent application of principles which may be drawn from a careful scientific study of facts. With rare wisdom and practical insight Dr. Devine discusses in detail the many concrete problems of relief. Every principle enunciated is illustrated by actual cases, so that the volume is not only philosophically profound, but intensely practical as well. It is difficult to speak in too high terms of this

contribution to the literature of the subject. Would that every impulsive sentimentalist could be induced to read this book. G. E. V.

THE CITIZEN. A Study of the Individual and the Government. By N. S. Shaler. 1904. pp. 346. \$1.40. New York: A. S. Barnes & Co.

It is refreshing at times to hear the specialist speak on something other than his specialty. It is not generally known that Professor N. S. Shaler, whose book "The Citizen" has just appeared has had experiences much more varied than those of the average college professor. Both in and since the Civil War he has had exceptional opportunities for observing the problems of citizenship in their larger relations. Not all that he may meet with universal agreement, perhaps few readers would agree with him on all points, but his expression of opinion and judgment as an American is interesting for Americans in any event. P. H. B.

A LITTLE BOOK OF POETS PARLEYS. By Helen A. Clarke and Charlotte Porter. 95 c. New York: T. Y. Crowell.

A clever arrangement of the sentiments of different poets on varying subjects. The extracts are given verbatim and appear in the form of conversations, a unique and difficult thing to accomplish. Keats and Browning discuss "Beauty," Browning and Shakespeare "Love" and "Democracy." Some twenty-six conversations are arranged, the American poets being well represented. M. J.

ELEMENTS OF PHYSICAL CHEMISTRY. By Harry C. Jones. 8 vo. pp. 565. \$4.00. New York: The Macmillan Co.

Within the last fifteen years this new branch of science has had remarkable growth, and the author shows comprehensively its importance in throwing light on such subjects as solutions, thermochemistry, electrochemistry, chemical dynamics and statics. The book is for the use of those who are already familiar with physics, inorganic and organic chemistry, and elementary calculus. Abundant references offer a great advantage to the student. M. J.

ELEMENTS OF INORGANIC CHEMISTRY. By Harry C. Jones. 343. \$1.25. New York: The Macmillan Co.

A text-book thoroughly in harmony with the modern methods of teaching chemistry. The author applies, unhesitatingly, the principles of physical chemistry in order to give the student a truer conception of the subject. The book contains two hundred experiments and many problems. M. J.

COLLEGE LABORATORY MANUAL OF PHYSICS. By Edwin H. Hall, pp. 138. Illustrated. \$80. New York: Henry Holt & Co.

This manual contains a series of exercises of an advanced character used by the author in

connection with a general course in physics extending through a college year. M. J.

MANUAL OF ASTRONOMY. By Charles A. Young. 8 vo, pp. 611. Illustrated. \$2.25. Boston: Ginn & Co.

This book will be welcomed by those who have felt a need of a text-book more advanced than the author's "Elements of Astronomy," but less difficult than his "General Astronomy." As in the latter book, emphasis is given to the mathematical aspects of the subject. Descriptions of the most improved astronomical instruments, and excellent illustrations and plates made from recent observations, show the progress of the science. M. J.

LESSONS IN ASTRONOMY. By Charles A. Young. Revised edition. 12 mo. pp. 420. Illustrated. \$1.25. Boston: Ginn & Co.

A brief course of astronomy and uranography, without mathematics, and therefore suitable for high schools and secondary schools, where more advanced work is not desired. The book is to be highly commended, not only for excellence of its subject-matter, but for its general attractiveness and fine illustrations. M. J.

A UNIVERSITY TEXT-BOOK OF BOTANY. By Douglass Houghton Campbell. pp. 579. Illustrated. \$4.00. New York: The Macmillan Co.

This book is in no sense a laboratory manual, but is a reference work of the highest authority, for the use of students in American colleges and universities. A valuable bibliography follows each subject discussed. M. J.

THE BREATH OF THE GODS. By Sidney McCall. pp. 431. \$1.50. Boston: Little, Brown & Co. 1905.

In these progressive days authors are quick to seize upon new and unexploited regions to furnish "local color" and "background" for stories of love and adventure. "The Breath of the Gods," by Sidney McCall is a notable example of such literary enterprise, utilizing as it does some of the events of the late Russo-Japanese war. The greater part of the action is carried on in Tokyo and it is from the Japanese setting and, more particularly, from the exposition of Japanese ideals of patriotism, love, and duty that the story derives its chief interest. There are two heroines to the tale, but the Japanese girl, Yuki, who kills herself because she thinks she has not justified her lord's trust, and hopes by death to expiate her fault, is considerably more interesting than the rather vulgar American beauty.

One feels that the story would have been stronger had Yuki not been forced to her death, but the sacrifice of a "happier" ending

permits the exploitation of some of the grim traits of Japanese character.

It is interesting to note that the author of "The Breath of the Gods" is of those who idealize the Japanese and credit them with loftier ideals of patriotism and self sacrifice than characterize the average Occidental. Foreigners' opinions of the Japanese run to odd extremes; some admire them whole heartedly, others dislike them unreservedly. One suspects that a true estimate should lie somewhere between the two. Sidney McCall, however, is of those who admire and readers of "The Breath of the Gods" should remember that there is another side than the one there presented.

C. H. G.

Books Received

- ANTHRACITE COAL COMMUNITIES. By Peter Roberts. Illustrated. pp. 387. 6x9. \$3.50. New York: The Macmillan Co.
- ATHLETICS AND OUT-DOOR SPORTS FOR WOMEN. Each subject being separately treated by a special writer. Introduction by Lucille Eaton Hill. Illustrated. pp. 339. 5½x8¼. New York: The Macmillan Co.
- A PLEASURE BOOK OF GRINDELWALD. By Daniel P. Rhodes. Illustrated. pp. 234. 5½x8. \$1.50. New York: The Macmillan Co.
- PHYSICAL EDUCATION BY MUSCULAR EXERCISE. By Luther Halsey Gulick. Illustrated. pp. 67. 6x9. Philadelphia: P. Blakiston's Son Co.
- REAL THINGS IN NATURE. By Edward S. Holden. Illustrated. pp. 443. 5x7. New York: The Macmillan Co.
- GOD AND MY NEIGHBOR. By Robert Blatchford. pp. 197. 5½x8. \$1.00. Chicago: Charles H. Kerr & Co.
- FIFTY-FIVE YEARS OLD, and other stories. By C. W. Bardeen. pp. 216. 5x7. \$1.00. Syracuse, N. Y.: C. W. Bardeen.
- COPYRIGHT IN CONGRESS 1789-1904. Prepared by Thorvald Solberg. pp. 468. 7x10½. Washington: Government Printing Office.
- THOUGHTS FOR THE RICH. By Austin Bierbower. pp. 32. 4½x6½. \$25. New York: Fowler & Wells Co.
- PSYCHOLOGY AND PATHOLOGY OF HANDWRITING. By Magdaline Kintzel-Thumm. pp. 149. 6x8. \$2.00 net. New York: Fowler & Wells Co.
- BULLETIN OF THE BUREAU OF LABOR. pp. 288. 5½x9. Washington: Government Printing Office.
- THE STORY OF THE ILIAD. By Rev. Alfred J. Church. Frontispiece. pp. 221. 4x5½. \$25. New York: The Macmillan Co.
- QUENTIN DURWARD. By Sir Walter Scott. Frontispiece. pp. 529. 4x5½. \$25. New York: The Macmillan Co.
- THE STORY OF THE ODYSSEY. By Rev. Alfred J. Church. Frontispiece. pp. 221. 4x5½. \$25. New York: The Macmillan Co.
- ON HEROES, HERO-WORSHIP AND THE HEROIC IN HISTORY. By Thomas Carlyle. pp. 417. 4x5½. \$25. New York: The Macmillan Co.
- THE MAN WITHOUT A COUNTRY. By Edward Everett Hale. Illustrated. pp. 48. 4½x6½. \$35. Boston: Little Brown & Co.
- ON GOING TO CHURCH. By G. Bernard Shaw. pp. 60. 4½x7½. \$75. Boston: John W. Luce & Co.
- THE SCHOOL OF LIFE. By Henry Van Dyke. pp. 37. 4½x7½. \$50 net. New York: Charles Scribner's Sons.
- DODGE'S ADVANCED GEOGRAPHY. By Richard Elwood Dodge. Illustrated. pp. 333. 8x10. \$1.20. Chicago: Rand, McNally & Co.
- HISTORY OF THE LIBRARY OF CONGRESS. By William Dawson Johnston. Illustrated. pp. 534. 7½x10½. Washington: Government Printing Office.
- MAKERS OF THE AMERICAN REPUBLIC. By David Gregg. pp. 527. 5x7½. \$2.00. New York: E. B. Treat & Co.
- TWENTY-FIRST ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY. 1900-1901. Illustrated. pp. 360. 8x11½. Washington: Government Printing Office.
- TWENTY-SECOND ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY. 1900-1901. Illustrated. 320 pp. 8x11½. Washington: Government Printing Office.
- THOUGHTS FOR THE OCCASION. By Franklin Noble. pp. 576. 5¼x7¾. \$2.00. New York: E. B. Treat & Co.
- SELECT LIST OF REFERENCES ON IMPEACHMENT. By Appleton Prentiss Clark Griffin. pp. 16. 7¼x10. Washington: Government Printing Office.
- PURCHASE OF LOUISIANA. MONROE'S JOURNALS OF NEGOTIATIONS, 1803. Compiled by Worthington Chauncey Ford. pp. 114. 7½x11½. Washington: Government Printing Office.
- BULLETIN OF THE BUREAU OF LABOR. No. 59, July, 1905. pp. 387. 5¼x9. Washington: Government Printing Office.
- REPORT OF THE ELEVENTH ANNUAL MEETING OF THE MOHONK LAKE CONFERENCE ON INTERNATIONAL ARBITRATION. 1905. Reported by Miss Lillian D. Powers. Published by The Mohonk Lake Arbitration Conference. pp. 179. 5½x9.
- NINETEENTH ANNUAL REPORT OF THE COMMISSIONER OF LABOR. 1904. pp. 976. 6x9¾. Washington: Government Printing Office.
- TEXT-BOOK IN THE HISTORY OF EDUCATION. By Paul Monroe. pp. 770. 5½x8¾. Illustrated. New York: The Macmillan Co.
- DOUBLE DARLING AND THE DREAMSPINNER. By Candace Wheeler. \$1.50. pp. 167. 6x8¾. Illustrated. New York: Fox, Duffield & Co.
- THE CHRISTIAN FAITH. By Olin Alfred Curtis. \$2.50. pp. 541. 6x9¾. New York: Eaton & Mains.
- A STUDY OF JOHN D. ROCKEFELLER. By Marcus M. Brown. pp. 150. Illustrated. 5½x8. Cleveland, Ohio.
- BULLETIN OF THE UNITED STATES NATIONAL MUSEUM. By Randolph I. Geare. pp. 168. 6¼x9¾. No. 51. Washington: Government Printing Office.
- THE RED GUM. By Alfred K. Crittenden. Illustrated. Bulletin No. 58. pp. 56. 5¼x9¾. Washington: Government Printing Office.
- FOREST PRESERVATION AND NATIONAL PROSPERITY. U. S. Dept. of Agriculture. No. 35. pp. 31. 5¼x9¾. Washington: Government Printing Office.
- THE APPROVED SELECTIONS FOR SUPPLEMENTARY READING AND MEMORIZING. By Melvin Hix. pp. 59. Illustrated. 5x7½. New York: Hinds, Noble & Eldredge. 25 cents.
- REPORT OF THE PUBLIC BUILDINGS COMMISSION

- OF THE CITY OF ST. LOUIS. By John Lawrence, William S. Eames and Albert B. Groves. pp. 20. 9x12.
- THREE WEEKS IN EUROPE. By John U. Higginbotham. Illustrated. pp. 274. 5x7 $\frac{3}{4}$. Chicago; Herbert S. Stone & Co.
- A MEDIAEVAL PRINCESS. By Ruth Putnam. Illustrated. pp. 337. 5 $\frac{1}{2}$ x8 $\frac{1}{2}$. New York: G. P. Putnam's Sons.
- NATIONAL CONFERENCE ON SECONDARY EDUCATION AND ITS PROBLEMS. Held at Northwestern University, Oct. 30 and 31, 1903. Edited by V. K. Froula. pp. 240. 6x9. Published by the University: Evanston.
- THE RAPE OF THE LOCK. By Alexander Pope. pp. 202. 25 cents. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- THE ESSAYS OF ELIA. By Charles Lamb. Illustrated. pp. 399. 25 cents. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- THE DESERTED VILLAGE AND OTHER POEMS. By Oliver Goldsmith. Illustrated. 25 cents. pp. 390. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- OUR PHILIPPINE PROBLEM. By Henry Parker Willis. pp. 479. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. \$1.50, net. New York: Henry Holt & Co.
- THE UPTON LETTERS. By T. B. pp. 335. 5x7 $\frac{1}{2}$. \$1.25, net. New York: G. P. Putnam's Sons.
- RELIGION OF THE ANCIENT EGYPTIANS. By George Steindorff. pp. 178. \$1.50, net. New York: G. P. Putnam's Sons.
- ARNOLD'S SOHRAB AND RUSTUM. By Justus Collins Castleman. 25 cents. Illustrated. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- GRADED CITY SPELLER. By William Estabrook Chancellor. pp. 80. 12 cents. 5x7 $\frac{1}{4}$. New York: The Macmillan Co.
- ON HOLY GROUND. By William L. Worcester. pp. 492. Illustrated. 6 $\frac{1}{4}$ x9 $\frac{1}{2}$. Philadelphia: J. B. Lippincott Co.
- THE FLYING LESSON. By Agnes Tobin. pp. 28. Illustrated. 7x8 $\frac{3}{4}$. London: Wm. Heinemann.
- BRITISH SEWAGE WORKS. By M. N. Baker. pp. 146. \$2.00. 6x9. New York: The Engineering News Publishing Co.
- JUSTICE IN COLONIAL VIRGINIA. By Oliver Perry Chitwood. pp. 121. 9 $\frac{1}{2}$ x6. Baltimore: The Johns Hopkins Press.
- THE STORY OF THE CONGO FREE STATE. By Henry Wellington Wack. Illustrated. pp. 634. \$3.50, net. 6 $\frac{1}{4}$ x9 $\frac{1}{2}$. New York: G. P. Putnam's Sons.
- THE BREATH OF THE GODS. By Sidney McCall. \$1.50. pp. 431. 5 $\frac{1}{2}$ x8. New York: Little, Brown & Co.
- REPORT ON AN EXAMINATION OF A FOREST TRACT IN WESTERN NORTH CAROLINA. By Franklin W. Reed. pp. 32. Illustrated. 5 $\frac{3}{4}$ x9. Washington: Government Printing Office. Bulletin No. 60. 1905.
- MODERN ADVERTISING. By Ernest E. Calkins and Ralph Holden. pp. 361. Illustrated. 5 $\frac{1}{2}$ x7 $\frac{1}{2}$. \$1.50, net. New York: D. Appleton & Co.
- BULLETIN OF THE BUREAU OF LABOR, May, 1905. No. 58. pp. 304. 5 $\frac{1}{4}$ x9. Washington: Government Printing Office.
- SOUTHERN WRITERS. By W. P. Trent. pp. 524. \$1.10, net. 5 $\frac{1}{4}$ x7 $\frac{3}{4}$. New York: The Macmillan Co.
- EXAMPLES IN ALGEBRA. By Charles M. Clay. pp. 372. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. 90 cents. New York: The Macmillan Co.
- SEAT WORK AND INDUSTRIAL OCCUPATIONS. By Mary L. Gilman. Illustrated. pp. 141. 50 cents. 6 $\frac{1}{2}$ x7 $\frac{3}{8}$. New York: The Macmillan Co.
- HOUSE OF SEVEN GABLES. By Nathaniel Hawthorne. pp. 298. 25 cents. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- THE CHURCH OF CHRIST. By a distinguished layman. pp. 336. \$1.00. 5 $\frac{1}{4}$ x8 $\frac{1}{4}$. New York: Funk & Wagnalls.
- THE MACMILLAN SERIES OF WRITING BOOKS. By Harry Houston. pp. 24. 50 cents a dozen. 6 $\frac{1}{4}$ x7 $\frac{3}{4}$. New York: The Macmillan Co.
- OFFICIAL REPORT OF THE THIRTEENTH UNIVERSAL PEACE CONGRESS. Reported by William J. Rose. Edited by the Secretary of Congress. 5 $\frac{1}{2}$ x9. pp. 351. Boston: The Peace Congress Committee.
- AMERICA, ASIA AND THE PACIFIC. By Wolf Von Schierbrand. pp. 334. 5x7 $\frac{1}{2}$. \$1.50, net. New York: Henry Holt & Co.
- ABOUT ANIMALS RETOLD FROM ST. NICHOLAS. Edited by M. H. Carter. Illustrated. pp. 212. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. New York: The Century Co.
- READY MONEY. By George H. Knox. pp. 317. 5x7 $\frac{1}{2}$. \$1.60 net. Des Moines, Iowa: Personal Help Publishing Co.
- THE FAR EASTERN TROPICS. By Alleyne Ireland. pp. 339. 5 $\frac{1}{2}$ x8. \$2.00, net. Boston: Houghton, Mifflin & Co.
- WASPS SOCIAL AND SOLITARY. By George W. and Elizabeth G. Peckham. Illustrated. pp. 311. 5x7 $\frac{1}{2}$. \$1.50, net. Boston: Houghton, Mifflin & Co.
- THE KOHL COLLECTION OF MAPS RELATING TO AMERICA. By Justin Winsor. pp. 189. 7x10. Washington: Government Printing Office.
- UNDER THE VIERKLEUR. By Ben. J. Viljoen. Illustrated. pp. 385. 5x7 $\frac{1}{2}$. Boston: Small, Maynard & Co.
- ANTISEMITISM. Bernard Lazare. pp. 384. 5 $\frac{1}{2}$. New York: The International Library Publishing Co.
- EXTRACTS FROM ADAM'S DIARY. By Mark Twain. Illustrated. pp. 89. 5 $\frac{1}{4}$ x8 $\frac{1}{4}$. New York: Harper & Brothers.
- ALLEN AND GREENOUGH'S NEW LATIN GRAMMAR. Edited by J. B. Greenough, A. A. Howard, G. L. Kittredge and Benj. L. D'Ooge. pp. 490. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. \$1.20. Boston: Ginn & Co.
- JAPANESE PHYSICAL TRAINING. By Irving Hancock. Illustrated. pp. 156. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. New York: G. P. Putnam's Sons.
- HOBBS. By Sir Leslie Stephen. pp. 243. 5x7 $\frac{1}{2}$. \$.75, net. New York: The Macmillan Co.
- A SPANISH GRAMMAR. By E. C. Hills and J. D. M. Ford. pp. 292. 5x7 $\frac{1}{4}$. Boston: D. C. Heath & Co.
- THE DIVINE VISION AND OTHER POEMS. By A. E. pp. 123. 5 $\frac{1}{4}$ x7 $\frac{3}{4}$. New York: The Macmillan Co.
- ELEMENTARY WOODWORKING. By Edwin W. Foster. Illustrated. pp. 133. 5 $\frac{1}{2}$ x7 $\frac{1}{2}$. Boston: Ginn & Co.
- AMERICAN PAUPERISM AND THE ABOLITION OF POVERTY. By Isador Ladoff. pp. 230. 4x6 $\frac{1}{4}$. \$.50. Chicago: Charles H. Kerr & Co.
- VILLAGE LIFE IN PALESTINE. By Rev. G. Robinson Lees. Illustrated. pp. 260. 3s. 6d. 5 $\frac{1}{4}$ x7 $\frac{1}{4}$. London: Longmans, Green & Co.

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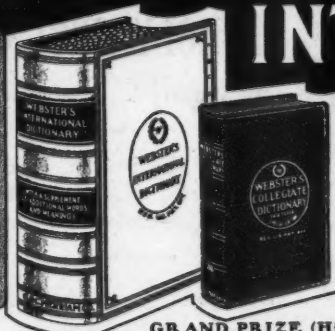
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